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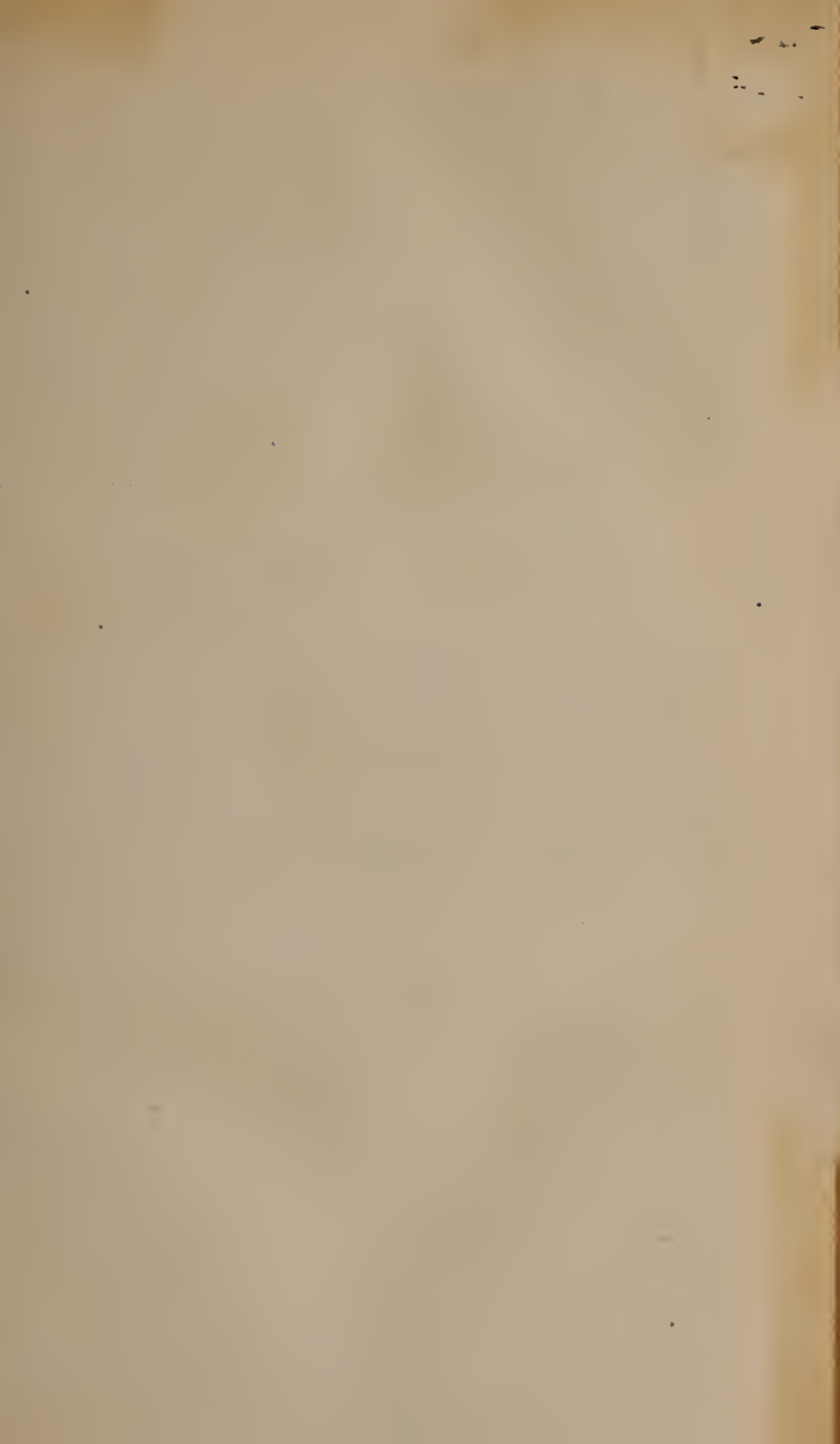
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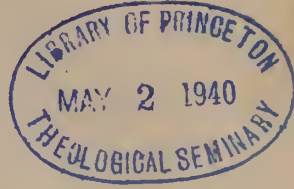
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THE

MISSIONARY HERALD,

CONTAINING



THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1874.

VOL. LXX.

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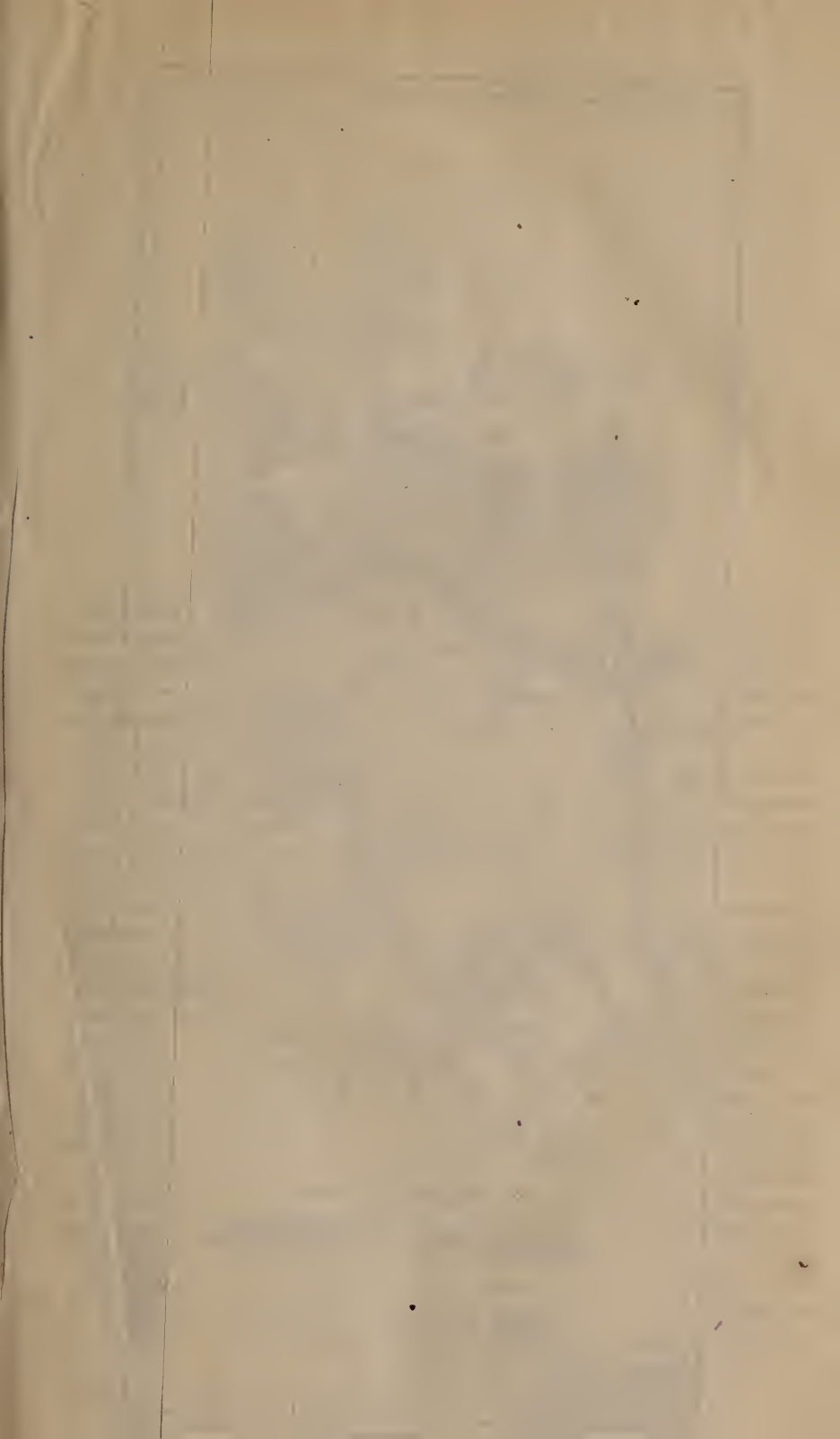
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A
MISSIONARY MAP
OF THE
MADURA DISTRICT.

Drawn from Map prepared by the American Madura Mission

Limits of Districts of Taluks and Zemindars -----

Do of Mission Stations Districts -----

Do of District occupied by the Society for Propagation of the Gospel -----

Villages in which are Congregations of Christians

Mission Stations underlined

Area 5,700 sq. Miles

Population 2,500,000

SCALE IN MILES TO THE INCH

THE MISSIONARY HERALD.

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THE MADURA¹ DISTRICT.

BY REV. WILLIAM B. CAPRON.

THE district of Madura, of which a missionary map is given opposite, is the most southerly but one of the civil divisions, or collectorates of the Government of India. The peninsula of Hindustan, or, more properly, India, embraces two hundred and twenty-one such collectorates, besides one hundred and seventy-three native states, under more or less independent rajahs or native kings.

The average length of the district, from east to west, is about one hundred and twenty-five miles, and from north to south it is about seventy-five miles. The total area is 8,790 square miles, or one eighth more than the area of the State of Massachusetts. The population is 2,550,000, or seventy-five per cent. more than the population of Massachusetts.

Looked upon as a whole, the district may be said to be a nearly level tract, forming a portion of the long stretch of country which slopes down gradually from the main mountain range of South India to the Bay of Bengal. There are, however, in the west, two or three very considerable spurs of the mountain range, besides detached ridges and groups of mountains in the center and north, and here and there isolated hills, so that, in nearly every part of the district, mountains form a feature of the nearer or more distant view.

In the western part of the district the Pulney Hills rise very abruptly, to the height of 6,000 feet from the plain, and more than 7,000 feet above the level of the sea. The mission sanitarium, at Kodikámal, is higher than the summit of Mount Washington, and in the months of April and May affords a most delightful retreat from the heat of the plains, offering, with green hill-sides, and forests, and running brooks, the delicious coolness of a New England May.

The Madura district, being situated between the latitudes 9° 5' N. and 10° 45' N., is far within the tropics, but, owing perhaps to its vicinity to the sea it is not exposed to such extremes of heat as some more northern parts of

¹ Not Ma-doó-ra, but Má-d-u-ra.

India. The thermometer rarely exceeds the limits of 70° and 100°, — in the hot season ranging among the nineties in the day time, and falling down among the eighties at night, and in the cool season ranging among the eighties by day and among the seventies at night. The average maximum at mid-day is 93°, the average minimum at the same hour 83°, giving an average the year round of 88°. The average at five P. M. is hardly less, and it is 80° at seven A. M.

The rain-fall of the district is very uncertain and scanty, considering the excessive evaporation caused by a tropical sun and by the dryness of the winds. The average does not exceed the average rain-fall of New England.

The whole rain-fall of the district, except what the earth drinks in, is most carefully stored for the purposes of irrigation. Whenever the slope of the land favors, an embankment is built up to the height of a few feet, and the natural water-courses bring into the tank or reservoir thus formed the surplus water of the rains. If in the vicinity of a river, a channel is cut from the river to the tank, at a point high enough to draw off the water whenever the river freshes. So effectually is even the river flood drawn off for the purposes of cultivation, that the Vaigai, a few miles from its mouth, is only a bed of sand the year round. At other seasons than the rains, the Vaigai is nearly dry for one hundred miles from its mouth, and for much of that distance entirely loses itself in its sandy bed.

Except along the hill-sides, the country has been denuded of its forests. But a few trees may generally be found in the neighborhood of a village, large plantations of palmyra and cocoa-nut trees flourish along the sea-coasts and near the banks of rivers, and splendid avenues of trees mark the lines of the principal roads of the district.

For a tropical country, the climate of Madura may be considered comparatively healthful. The insufficient rain-fall, though so embarrassing to cultivation as to make “a good year” the rare exception, is favorable to health, and to the natives the hottest and driest months are probably the most healthful months of the year. For Europeans the climate would appear to be as healthful as that of any other part of India, while there are few districts in India where a high and healthful sanitarium is so easily accessible.

The language of the district is Tamil, but the people are not all Tamulians. Many of the people are Mohammedans, and many are of Telugu, or even Malratta origin, testifying, by their presence in the district, to former irruptions and conquests from the north. But the Tamulians, if not one of the warlike races, are among the most enterprising people of India. Tens of thousands of the common people emigrate to Ceylon, and other islands, finding employment in the coffee estates of Kandy, the sugar plantations of the Mauritius, or the spice gardens of Penang.

The appearance and customs of the people are much like those of Hindus generally, and the castes perhaps as numerous as in other districts, — a hundred or more. The worship of Siva prevails, as in South India generally, and the worshippers of Vishnu are mostly of northern origin; but there is a great deal of local demon worship among the aboriginal castes, which the Brahmins have skillfully reconciled and adapted to Hinduism.

Madura is an interesting missionary field. It borders on Tanjore, the scene of the early and successful labors of Schwartz; upon Trichinopoly,

where Bishop Heber died ; upon Tinnevely, where two missionary societies of the Church of England have gathered nearly 60,000 converts (8,875 communicants) ; and is separated only by the mountains from the London Missionary Society, which numbers 30,000 converts (2,325 communicants), from the slaves and middle classes of Travancore. Thus one half of the success of Protestant missions in India, up to the present time, is to be found near the southern extremity of the peninsula. Madura has also a most instructive missionary history, having been the scene of the operations of some of the early Jesuits, and particularly of the remarkable career of Robert de Nobilibus.

The American Madura Mission is an offshoot from the Ceylon Mission, the district having been early explored by Mr. Spaulding, and the mission formed in 1834. By the courtesy of other missionary societies, the district is given up to the care and responsibility of the American Board, with the exception of a part of the Ramnad Zemindary, including the town of Ramnad, long occupied by the Society for the Propagation of the Gospel. The mission field is divided into eleven station districts, for which there are at present eleven missionaries (two in this country), besides a mission physician.¹ The number of native Christians, including the families of communicants, and others who have distinctly renounced heathenism, is 7,059. These are scattered in 249 villages, in larger or smaller companies, but nowhere forming a majority of the population of the village. The number of communicants is 1,547. The number of churches is thirty-one, of which fourteen have native pastors. From one fourth to three fifths of the pastors' salaries is paid by their churches (four ninths on an average), and a native Home Missionary Society aims to make up the balance. The amount contributed by the native Christians for religious purposes in 1872, was 3,446 rupees, or \$1,723 in silver.

The accompanying map was prepared for Dr. Anderson's new volume, not yet ready for the press, on the missions of the Board in India. In deference to the usage of the *Missionary Herald* and other home publications, the spelling of the names of the collectorates (Tinnevely, etc.), the large towns, (Ramnad, etc.) and the mission station districts (Madura, etc.¹), is left unchanged, while the spelling of all other names on the map is a transliteration of the native names, with the aim to give a nearly accurate representation of the sound. For this purpose it should be mentioned here, that the vowels are limited to two sounds each, as follows :—

a, as *a* in Cuba, Cuban ; or *u* in fun.

ā, as *a* in father, far.

e, as *e* in eclat, fell.

ē, as *e* in cafe, fete ; or *a* in fate.

i, as *i* in happiness, pin.

ī, as *i* in mosquito, pique ; or *ee* in feel.

o, as *o* in polite, wholly.

ō, as *o* in poet, post.

u, as *u* in congruous, full.

ū, as *u* in ruin, rule ; or *oo* in fool.

ai, as *ai* in aisle ; but *ai* final, as *ay* in Monday.

au, as in the German *haus* ; or *ou* in found.

¹ See page 9.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

CHANGES, not a few, mark the history of every passing year, in the fields and among the missionaries of the Board. Old, and sometimes young laborers are passing on to a higher sphere, or retiring from work for which they have no longer the required strength, and new men take their places, or, perchance, none are found ready to take them. Since the last Annual Survey was prepared, intelligence has been received of the death of six, most of them long known and honored among the churches: the venerable Levi Spaulding, D. D., after fifty-four years of devotion to the spiritual welfare of Ceylon; Mrs. Mary S. Smith, of the same mission, whose sweet, Christian spirit, exhibited during a missionary life of over thirty years, will be cherished among the natives as well as the missionaries of Ceylon; Andrew T. Pratt, M. D., of Turkey, the beloved physician, the profound teacher of theology, and the accomplished Oriental scholar, whose unfinished work on the Turkish translation of the Scriptures there is no one so competent to take up; Mrs. Mercy P. Whitney, one of that little band that in 1819 left Boston, on the brig *Thaddeus*, to carry the gospel to the Hawaiian Islands, faithful to the cause while she lived, and at her death, leaving the "old Board" a thousand dollars, to perpetuate her influence for Christ in the regions beyond; Mrs. C. F. Baldwin, wife of Dr. Baldwin, of the Sandwich Islands, who went out in 1831, and has done a good work and left a good name and a salutary influence behind; and Mrs. Mary A. Dwight, the daughter of Dr. E. E. Bliss, and wife of Henry O. Dwight, of Constantinople, called home early, but not until she had illustrated the possible graces of a lovely Christian character. It is proper to add here, also, the names of Dr. and Mrs. G. P. Judd. Though not of late years formally connected with the Board, they were well known for their early missionary services, and their later influence on the social and political destinies of the Hawaiian people.

Besides the loss incurred to the missionary enterprise by the removal of so many valued laborers, seven missionaries with their wives, and some single ladies, have been obliged to leave the field permanently or for a season, for rest and the restoration of health. Among these were Mr. and Mrs. Lindley, so long known and loved in connection with the Zulu mission. On the other hand, seven missionaries, six of them with their wives, have returned to their several fields, and thirty-nine new laborers have entered the service of the Board, including eleven single ladies, representatives of the Woman's Boards.

These new laborers have gone to the following fields: Mr. and Mrs. Kilbon to the *Zulu* mission; Mr. and Mrs. Jenney to *European Turkey*; Mr. and Mrs. Hubbard, Mrs. Tomson, and Miss Parsons, to *Western Turkey*; Miss Shattuck to *Central Turkey*; Miss Norris to the *Mahratta* mission; Mr. and Mrs. W. S. Howland, and Mr. and Mrs. Chandler, to the *Madura* mission; Mr. and Mrs. S. W. Howland, and Miss Howland, to *Ceylon*; Mr. and Mrs. Hunt to *North China*; Mr. and Mrs. Atkinson, Mr. and Mrs. Dexter, Mr. Leavitt, Mr. and Mrs. Taylor, Miss Talcott, Miss Dudley, and Miss Gouldy, to *Japan*; Mrs. Riggs and Miss Bishop to the *Dakotas*; Mr. and Mrs. Herrick and Miss Strong to *Northern Mexico*, where Mr. Beveridge also has come into connection with the Board; Mr. and Mrs. Thomas L. Gulick to *Spain*; and Mr. and Mrs. Bissell to *Austria*.

In missions, progress has been made specially in connection with the new work of the Board. The new mission to Western Mexico has already become one of much promise. The mission begun several years ago, and carried on with so much success by Miss Rankin, at Monterey, in Northern Mexico, as its center, at her request has been received under the care of the American Board. The American and Foreign Christian Union, under whose auspices Miss Rankin had been laboring, having also given up their work in Italy, the way was open for the Board to accede to the wishes of the Free Churches and other friends of evangelization in that country, and a mission has been commenced there; while the work in the Austrian Empire has assumed more of settled form, with brightening prospects.

Marked advance may be noticed in some of the older missions also. A new station has been organized at Monastir, in Macedonia; another at Pao-ting-fu, in North China; a native mission has pushed into the interior from Foochow, in South China; and Home Missionary Societies in the Zulu, Ceylon, Madura, and Micronesia missions, are carrying the gospel to kraals, villages, and islands hitherto unreachd.

Statistical results give but an imperfect conception of the real advance made, yet such as they are, they are worthy of mention. Twenty-four more churches are reported now than were given last year; nine more native pastors; about eight hundred additions to the churches on profession of faith; sixty-six more young men—making a total of three hundred and sixty—in theological and training-schools and classes, preparing for Christian work; eighty-six more girls and young women—making in all over six hundred—in boarding-schools, brought under the personal influence and instruction of cultured Christian women from this country; and sixteen hundred more children and youth gathered into mission common schools. These figures may serve to indicate that social and moral changes are in progress, from which results on a vastly grander scale may be anticipated at no distant day.

In this survey the names of out-stations, and the native laborers at out-stations, are omitted mostly, to save room. The whole number of laborers, of different classes, connected with the missions, appears in the Summary, at the end.

ZULU MISSION. (1835.)

(Southeastern Africa, near Port Natal.)

UMZUMBI (Oom-zoom'-by. — About 80 miles S. W. of Port Natal). — Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman. — Rufus Anderson, native pastor; one native preacher and one teacher.

UMTUALUMI (Oom-twah-loo'-my. — About 70 miles S. W. of Port Natal). — Hyman A. Wilder, Myron W. Pinkerton, *Missionaries*; Mrs. Abbie T. Wilder, Mrs. Louisa M. Pinkerton. — Three native preachers and six teachers.

AMANZINTOTE (Ah-mahn-zeem-to'-ty. — About 22 miles S. W. of Port Natal). — William Ireland, Seth B. Stone, *Missionaries*; Mrs. R. Oriana Ireland, Mrs. Catharine M. Stone, Miss Laura A. Day. — Ira Adams, native pastor; five preachers and two teachers.

INANDA (Ee-nahn'-dah. — About 20 miles N. W. of Port Natal). — Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley, Mrs. Mary K. Edwards, Miss Martha J. Lindley. — James Dube, native pastor; three preachers, three teachers, and one helper.

UMSUNDUZI (Oom-soon-doo'-zy. — About 30 miles W. of N. from Port Natal). — William Mellen, Josiah Tyler, *Missionaries*; Mrs. Laurana W. Mellen, Mrs. Susan W. Tyler. — One teacher.

UMVOTI (Oom-vo'-ty. — About 40 miles N. N. E. of Port Natal). — David Rood, C. W. Kilbon, *Missionaries*; — Mrs. Alzina V. Rood, Mrs. Mary B. Kilbon, Miss Gertrude R. Hance. — Two native preachers and three teachers.

MAPUMULO (Mah-poo-moo'-lo. — About 55 miles N. of Port Natal). — One teacher.

In this Country. — Daniel Lindley, Elijah Robbins, Andrew Abraham, *Missionaries*; Mrs. Lucy A. Lindley, Mrs. Addie B. Robbins, Mrs. Sarah L. Abraham.

Former Stations not now Occupied. — IFAPA (Ee-fah'-fah. — About 60 miles S. W. of Port Natal). — (In charge of Mr. Wilder.) — Two native preachers and one teacher. AMAHLONGWA (Ah-mah-thlong'-wah. — About 43 miles S. W. of Port Natal). — (In charge of Mr. Wilder.) — Two native preachers and one teacher. IFUMI (Ee-foo'-my. — About 35 miles S. W. of Port Natal). — Usingapanzi, native pastor; two preachers and one teacher. ITAFAMASI (Ee-tah-fah-mah'-see. — 30 miles N. W. of Port Natal). — Benjamin Hawes, native pastor. ESIDUMBINI (A-see-doom-lwe'-ny). — About 40 miles W. of N. from Port Natal). — One preacher and one teacher.

Special points of interest in this mission, the past year, have been the revival in Mrs. Edwards' school for girls; greater interest in female education, occasioning another boarding and day-school at Umzumbi; marked success of the native pastors; and lay preaching amid the heathen kraals, under the guidance of the missionaries, utilizing the zeal and energy of the native Christians. Twenty-nine members were added to the churches by profession. There are 21 common schools, with 423 male and 424 female pupils. The Seminary at Amanzimtote has 50 pupils, the girls' boarding-school at Inanda, 40, and the new one at Umzumbi, 19.

Messrs. Tyler and Stone, with their wives, have returned to the field from the United States, and Mr. and Mrs. Kilbon, new laborers, have joined the mission. Mr. and Mrs. Lindley left Africa, returning to their native land, specially because of Mrs. Lindley's failing health, on the 26th of April last, a little more than thirty-eight years from the time of their first arrival at Cape Town. Mr. and Mrs. Abraham have also been called to come to the United States with their oldest son.

EUROPEAN TURKEY MISSION. (1858.)

CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., *Missionary*; Mrs. Martha J. Riggs.

ESKI ZAGRA (Es-kee Zagh'-rah. — 200 miles N. W. of Constantinople). — Lewis Bond, Jr., J. Henry House, *Missionaries*; Mrs. Fannie G. Bond, Mrs. Addie S. House. — One colporter.

SAMOKOV (Sam-o-kove'. — 300 miles W. N. W. of Constantinople). — James F. Clarke, W. Edwin Locke,

Henry P. Page, *Missionaries*; Mrs. Isabella G. Clarke, Mrs. Zoe A. M. Locke, Mrs. Mary A. Page, Miss Esther T. Maltbie, Mrs. Anna V. Mumford. — One licensed preacher, one colporter, one Bible-woman, two teachers in girls' boarding-school.

MONASTIR (Mon-as-ter'. — 400 miles W. of Constantinople, in Macedonia). — George D. Marsh, John W. Baird, E. W. Jenney, *Missionaries*; Mrs. Ellen Baird, Mrs. K. M. Jenney.

This mission has been reinforced by the addition of one missionary and his wife — Mr. and Mrs. Jenney, from Galesburg, Illinois, who sailed from New York on the 27th of August. The work here is still largely one of preparation, but with much to encourage. The number of believers has much increased during the year; the seminaries at Samokov have been greatly blessed; and of the twenty-nine pupils in the girls' school, seventeen are engaged in mission work in the city. The theological students, fifteen in number, are making Christ known in the neighboring villages, and members of the church at Yamboul seem earnest in efforts to extend the knowledge and influence of the truth. Mr. and Mrs. Haskell, unable to return to Turkey, have reluctantly asked, and received, a release from their connection with the Board, after ten years of faithful service in this field.

WESTERN TURKEY MISSION. (1836.)

LITERARY DEPARTMENT FOR THE THREE ARMENIAN MISSIONS.

CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., I. Fayette Pettibone, Joseph K. Greene, George F. Herrick, *Missionaries*; Mrs. Martha J. Riggs, Mrs. Elizabeth A. Greene, Mrs. Helen M. Herrick.

GENERAL MISSIONARY WORK.

CONSTANTINOPLE. — George W. Wood, D. D., Milan H. Hitchcock, *Missionaries*; Mr. Henry O. Dwight, *Secular Agent*; Mrs. Sarah A. H. Wood, Mrs. L. A. Hitchcock, Miss Julia A. Rappleye, Mrs. Cora W. Tomson, Miss Charlotte L. Noyes, Miss Lella C. Parsons. — Two licensed preachers.

MANISSA (Man-e-sah'. — About 200 miles S. W. of Constantinople — near Smyrna). — Theodore A. Baldwin, *Missionary*; Mrs. Matilda J. Baldwin, Miss Phoebe L. Cull, Miss Ursula C. Clarke. — One preacher, one teacher.

BROO'SA (57 miles S. E. of Constantinople). — Sanford Richardson, *Missionary*; Mrs. Rhoda A. Richardson. — One native pastor, three teachers, and two helpers.

NICOMEDIA (55 miles E. S. E. of Constantinople). — Justin W. Parsons, *Missionary*; Mrs. Catharine Parsons, Miss Laura Farnham. — One native pastor, two teachers, and one helper.

MARSOVAN (Mar-so-vahn'. — About 350 miles E. of Constantinople). — Julius Y. Leonard, Charles C. Tracy, *Missionaries*; Mrs. Amelia A. Leonard, Mrs. L. A. Tracy, Miss Eliza Fitcher, Miss Fannie E. Washburn. — One native preacher, six teachers.

CESARE'A (370 miles E. S. E. of Constantinople). — Wilson A. Farnsworth, Lyman Bartlett, John O. Barrows, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Cornelia C. Bartlett, Mrs. Clara S. Barrows, Mrs. Elizabeth Giles. — One pastor, six teachers, and one helper.

SIVAS (Se-vahs'. — 400 miles S. of E. of Constantinople). — Edward Riggs, A. W. Hubbard, *Missionaries*; Henry S. West, M. D., *Physician*; Mrs. Sarah H. Riggs, Mrs. Emma R. Hubbard, Mrs. Lottie M. West, Miss Flavia S. Bliss. — One preacher, three teachers, and one helper.

In this Country. — E. E. Bliss, D. D., John F. Smith,

William A. Spaulding, *Missionaries*; Mrs. Isabella H. Bliss, Mrs. Laura E. Smith, Mrs. Georgia D. Spaulding, Mrs. Sarah H. Pratt, Miss Sarah A. Closson, Miss Ardelle M. Griswold.

On the way. — Benjamin Schneider, D. D., Mrs. Susan M. Schneider.

During the year, this mission has been called to part with two of its most valued members, removed by death — Rev. Andrew T. Pratt and Mrs. Mary A. Dwight. Misses Noyes and Parsons have joined the mission, and have been associated with Miss Rappleye in the "Home" at Constantinople. Mr. and Mrs. Hubbard left New York August 27, on their way to Sivas. Mrs. Tomson has also gone, recently, to Constantinople, to the "Home." Miss Dr. Wadsworth has married and withdrawn from the mission, and several of the laborers have been constrained to come on a visit to the United States. Dr. Schneider, after a period of rest in this country, is again on his way to Turkey, with Mrs. Schneider, expecting to resume missionary labors at Marsovan, in connection with the Theological Seminary.

The station reports delineate progress, and are written in a cheerful vein, though they also describe some special hindrances. There is, in many places, evidence of a new spirit of opposition to the work, on the part of governmental authorities. The missionaries are pained that no greater immediate results are manifest, in conversions and the building up of strong native churches; yet they gratefully note the changes which the gospel is inducing, and in faith and prayer welcome them as a part of the necessary preparation for spiritual results upon a larger scale than they have hitherto witnessed.

The churches of the mission are 23, with 1,063 members — 85 added within the year, by profession, — 13 native pastors and 21 licensed native preachers. Common schools 68, with 2,166 pupils; 64 students in theological and training-schools and classes; 86 pupils in female boarding-schools. The "Home" at Constantinople, established by the Woman's Board of Missions, has thus far more than fulfilled the expectations of its friends.

CENTRAL TURKEY MISSION. (1847.)

(Around the northeast corner of the Mediterranean.)

AINTAB (Ine'-Tab. — About 90 miles E. N. E. from Scanderoon). — Henry Marden, *Missionary*; Mrs. Mary L. Marden, Miss Myra A. Proctor, Miss Harriet G. Powers, Miss Corinna Shattuck. — Residing at Kessab, Lucien H. Adams, *Missionary*; David H. Nutting, M. D., *Physician*; Mrs. N. D. Adams, Mrs. Mary E. Nutting. — Native pastors, — 1st church, Baron (Mr.) Simon; 2d church, Baron Krikore; one licensed preacher, and nine teachers. — Twenty-two out-stations, with seven pastors, six licensed preachers, and twenty-two teachers.

MARASH (Mah-rahsh'. — About 90 miles N. E. from

Scanderoon). — Giles F. Montgomery, *Missionary*; Mrs. Emily R. Montgomery, Mrs. J. L. Coffing, Miss Mary S. Williams. — Native pastors, — 1st church, — 2d church, Baron Avedis; three licensed preachers, eleven teachers. — Nine out-stations, with two pastors, three licensed preachers, six teachers, and four other helpers.

In this Country. — T. C. Trowbridge, C. C. Thayer, Henry T. Perry, *Missionaries*; Mrs. Margaret Trowbridge, Mrs. Mary F. Thayer, Mrs. Jennie H. Perry, Miss Mary G. Holister.

The missionary force has been sadly reduced in this field, and the work has suffered in consequence. Mr. Trowbridge has been withdrawn from the direct missionary work, laboring earnestly, most of the year in Great Britain, to secure funds for the proposed College at Aintab. Mr. and Mrs. Thayer, and more recently Mr. and Mrs. Perry, have been constrained to come to the United States. Miss Wood, mentioned as at home last year, does not expect to be able again to enter on the work abroad; and Dr. Nutting, though still in the field, is in very feeble health. It is not strange that, under such circumstances, the mission

should refer, in their general letter, to "a tinge of sadness, and perhaps discouragement," as throwing its shadow upon their annual gathering.

So far as there have been laborers and strength for the work, it has been prosecuted much as heretofore, with trials and discouragements in some localities, and with brightening prospects at others. At Aintab, the churches, pastors, and preachers have shown much stability; a third church has been organized at Marash; at the out-station, Hadjin, there has been something "like a continued revival." The number of additions for the year, to the 25 churches, was about 130; there were 28 pupils in the seminary at Marash; the number of native pastors is 13, and the number of licensed preachers, also 13. The work of missionary and of native women, among the women, has been, in some places, quite encouraging. Miss Shattuck, from Framingham, Mass., sailed in August last for this mission, to be associated with Miss Proctor in the school at Aintab.

EASTERN TURKEY MISSION.

(1836, at Trebizond.)

BR-LIS' (near Lake Van, about 300 miles S. E. of Trebizond). — George C. Knapp, *Missionary*; Mrs. Alzina M. Knapp, Miss Charlotte E. Ely, Miss Mary A. C. Ely. — Pastor, Simon —; one preacher, three teachers, and one helper.

ERZ-ROOM' (150 miles S. E. of Trebizond). — M. P. Parmelee, M. D., Royal M. Cole, John E. Pierce, *Missionaries*; Mrs. Julia Parmelee, Mrs. Lizzie Cole, Mrs. Lizzie A. Pierce, Miss Cyrene O. Van Duzee, Miss Mary M. Patrick. — Three teachers.

HARPOOT (Har-poot, guttural H. — About 175 miles S. of Trebizond). — Orson P. Allen, Crosby H. Wheeler, H. N. Barnum, D. D., *Missionaries*; Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Bar-

num, Miss Harriet Seymour, Miss Caroline E. Bush. — Pastor, Mardiros Shimavoniah; one licensed preacher, eight teachers, and two other helpers.

MAR-DIN' (About 150 miles S. E. of Harpoot). — Alpheus N. Andrus, *Missionary*; Mrs. Louisa M. Andrus, Miss Olive L. Parmelee. — Pastor, Georgias Hadaja; three teachers.

VAN (Vahn. — At the eastern end of Lake Van). — Henry S. Barnum, George C. Reynolds, M. D., Joseph E. Scott, *Missionaries*; Mrs. Helen P. Barnum, Mrs. Martha E. Reynolds, Mrs. Annie E. Scott. — One helper.

In this Country. — Mrs. Kate P. Williams.

Mr. and Mrs. Barnum have returned to Harpoot from their visit to this country. Mr. and Mrs. Pond have been obliged to leave Mardin in consequence of the failure of Mrs. Pond's health, and will hereafter labor in Syria, in connection with the Presbyterian Board. Miss Baker has become the wife of Mr. Stocking, of the Presbyterian mission to Persia, retiring from the service of the Board. The missionaries located at Bitlis spent the winter months at Van, and the Bitlis and Van stations have now been united, by the mission, under one administration.

There has been a decline in the number of persons under instruction, from 3,852, in 1872, to 3,529. But this decrease is due to an increase rather than a decline of interest in the cause of education, the old Armenians having been led, in many cases, to establish schools of their own. The number of Sabbath congregations has increased from 92 to 113, and the number of persons in attendance from 5,408 to 5,803. The increase in the number of Protestants — 7,023 against 6,687 the previous year — shows a healthy outward growth, but the diminished number of accessions to the churches — from 107 to 98 — indicates special need of the influences of the Spirit.

The number of native pastors in this mission field is 22; licensed preachers, 35; churches, 29; pupils in theological schools and classes, 47; pupils in girls' boarding-schools, 77; and in 115 common schools, 3,072. The mission has been much troubled by the ritualistic movements of what has been called an "English" party, led by a native pastor at Diarbekir.

MAHRATTA MISSION. (1813.)

(WESTERN INDIA.)

BOMBAY (Bom-bay'). — Charles Harding, *Missionary*; Mrs. Elizabeth D. Harding, Miss Sarah F. Norris, M. D., — Vishnu Bhaskar Karmarkar, native pastor; Daji Jagannath, preacher; Shahu Daji Kukade, editor of "Duyanodaya"; one teacher.

' AHMEDNUGGUR (Ah-med-nug'-ur. — About 140 miles E. of Bombay). — Samuel B. Fairbank, Lemuel Bissell, D. D., *Missionaries*; Mrs. Mary B. Fairbank, Mrs. Mary E. Bissell, Miss Harriet S. Ashley. — R. V. Modak, native pastor; one preacher, two male and five female teachers, two Bible-readers, five Bible-women.

SATARA (Sat-tah'-rah. — About 120 miles S. E. of

Bombay). — Richard Winsor, *Missionary*; Mrs. Mary C. Winsor. — One licensed preacher.

BHUINJ (16 miles from Satara). — S. R. Wells, *Missionary*; Mrs. Mary L. Wells. — One licensed preacher.

SHOLAPOOR (Sho-lah-poor'. — About 125 miles S. E. of Ahmednuggur). — Charles R. Park, William H. Atkinson, *Missionaries*; Mrs. Anna Maria Park, Mrs. Calista Atkinson. — One licensed preacher.

In this Country. — Allen Hazen, William Wood, Henry J. Bruce, *Missionaries*; Mrs. Martha R. Hazen, Mrs. Elizabeth P. Wood, Mrs. Elizabeth P. Bruce.

Within the last year reported 76 persons were received to the 21 churches connected with this mission, a larger number than in any previous year since 1861. In some of the churches there has been a very good degree of spiritual life. There are now 13 native pastors. The poverty of the people, scarcity of food, and high prices, constraining young and old to work as opportunity could be found, have seriously interfered with the prosperity of the mission common schools. The girls' school at Ahmednuggur has been larger than ever before, numbering eighty pupils in the latter part of the term. The station school at Ahmednuggur — a "select school" — has two teachers and forty-five pupils.

Miss Sarah F. Norris, M. D., sailed from New York September 13, to join this mission. She is to be stationed at Bombay.

MADURA MISSION. (1834.)

(SOUTHERN INDIA.)

MADURA (Mad'-u-ra. — 270 miles S. W. of Madras). John E. Chandler, *Missionary*; Henry K. Palmer, M. D., *Physician*; Mrs. Charlotte H. Chandler, Mrs. Flora D. Palmer, Miss Elizabeth Sisson. — Two native pastors; eight catechists, one reader, eleven school-masters, and five school-mistresses.

DINDIGUL (Din'-de-gul. — 38 miles N. N. W. of Madura). — Edward Chester, M. D., *Missionary*; Mrs. Sophia Chester. — One native pastor; twelve catechists, two readers, twenty-one school-masters, and six school-mistresses.

TRIMANGALAM (Tir'-oo-mun'-ga-lum. — 12 miles S. W. of Madura). — James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick. — One native pastor; fifteen catechists, one reader, ten school-masters, and one school-mistress.

TIRUPUVANAM (Tir'-oo-poo'-va-num. — 12 miles S. E. of Madura). — William Tracy, D. D., *Missionary*; Mrs. Emily F. Tracy. — Five catechists, three school-masters, and two school-mistresses.

MANDAPASALAI (Mun'-da-pa-sah'-lie. — 40 miles S. E. of Madura). — (In charge of Mr. Herrick). — Mrs. Martha S. Taylor, Miss Martha S. Taylor. — Two native pastors; eighteen catechists, one reader, thirteen school-masters, and three school-mistresses.

MELUR (Mail'-oor. — 18 miles N. E. of Madura). — Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell. — Five catechists, one reader, four school-masters, and one school-mistress.

PERIAKULAM (Per'-i-a-koo'-lum. — 45 miles W. N. W. of Madura). — Joseph T. Noyes, *Missionary*. — Three native pastors; eighteen catechists, eleven school-masters, and one school-mistress.

BATTALAGUNDU (Bat'-ta-la-noon'-doo. — 32 miles N. W. of Madura). — John Rendall, *Missionary*; Miss Mary E. Rendall. — Two native pastors; eight catechists, two readers, nine school-masters, and three school-mistresses.

MANA MADURA (Mah'-nah Mad'-u-ra. — 30 miles S. E. of Madura). — (In charge of Mr. Burnell). — Six catechists, one school-master, and one school-mistress.

PULNEY (Pul'-ney. — 70 miles N. W. of Madura). — (In charge of Mr. Chester). — One native pastor; six catechists, three readers, six school-masters, and two school-mistresses.

PASUMALAI (Pus'-u-ma-lie. — 3 miles S. W. of Madura). — (In charge of Mr. Herrick). — Two native pastors; one catechist, three teachers in the training and theological school, and one school-master.

Stations not known. — William S. Howland, John E. Chandler, *Missionaries*; Mrs. Mary L. Howland, Mrs. Jennie E. Chandler.

In this Country. — William B. Capron, George T. Washburn, *Missionaries*; Mrs. Elizabeth A. Noyes, Mrs. Sarah B. Capron, Mrs. Eliza E. Washburn.

Mrs. Penfield, Miss Pollock, and Miss Smith, reported as in this country last year, are not expecting to return to India. Mr. Noyes has returned to the field, and two young brethren, one a son of Mr. Chandler, of Madura, the other a son of Mr. Howland, of Ceylon, with their wives, sailed from New York September 13, on the way to this mission.

The brethren have been calling very earnestly for reinforcements. The reduced strength of the mission has rendered it impossible for them to pay as much attention to the work of itinerating at a distance from their station centers as they have done heretofore. Eight tours were made, however, with thirty-six encampments in all. Forty days were given to this work by missionaries, and more than two hundred by native helpers. The number of villages visited on the tours was 1,075, and the number of hearers addressed, 43,616.

There are now 31 churches connected with the mission, with 1,547 members, and 14 native pastors. Additions last year, by profession, 123. The Christians reside in no less than 249 different towns and villages. The number of "village congregations" reported is 139. There are 15 students in the seminary, 52 in the female boarding-school, 174 in six "station schools," and 1,535 in 93 village day-schools. "The catechists generally express their encouragement, and often much joy, at the way in which the gospel has been listened to during the year. There seems to be but one opinion as to the decreasing influence of heathenism."

CEYLON MISSION. (1816.)

(District of Jaffna, North Ceylon.)

BAT'TICOTTA. — Eurotas P. Hastings, *Missionary*; Mrs. Anna Hastings. — Benjamin H. Rice, native pastor; one licensed preacher, and three helpers.

PAN'DITERIPO. — (In charge of Mr. Howland). — Two catechists.

TILLIPALLY. — William W. Howland, *Missionary*; Mrs. Susan R. Howland. — Augustus Anketell, native pastor, three teachers in training and theological school, one other helper.

OODOOVILLE. — Mrs. Mary C. Spaulding, Miss Eliza Agnew, Miss Hester A. Hillis. — One catechist, four teachers in boarding-school.

MANEPI (Man'-e-pai). — (In charge of Mr. Howland.) — One catechist, two teachers of medical class, and one helper.

CHAV'AGACHERRY. — William E. De Riemer, *Missionary*; Mrs. Emily F. De Riemer. — One catechist, and two helpers.

OODOOPITTY. — Thomas S. Smith, *Missionary*; Mrs. Emily Maria Smith, Miss Harriet E. Townshend. — D. Stickney, native pastor; two teachers in girls' boarding-school, and one helper.

Station not known. — Samuel W. Howland, *Missionary*; Mrs. E. K. Howland, Miss Susan R. Howland.

In this Country. — John C. Smith, *Missionary*; Samuel F. Green, M. D., *Physician*; Mrs. Margaret W. Green.

Dr. Spaulding, the venerable "father" in this mission, died on the 18th of June last, fifty-four years and ten days from the time he first sailed for Ceylon. Mrs. J. C. Smith, in this country last year, has also gone to her rest. Mr. S. W. Howland, son of Mr. W. W. Howland of this mission, sailed for the field, with his wife, on the 10th of May, and his sister, Miss Susan R. Howland, sailed September 13. One new church has been organized, making 12, with a total of 570 members; 27 were added by profession the last year. There are five native pastors, who seem to be doing admirably well in their work. The training-school, removed to Tillipally, to be under Mr. Howland's care, reports 29 pupils. Mr. Howland has a theological class of 6. The boarding-school for girls at Oodooville has 54 pupils, and the one at Oodoopitty, 27. The common schools are doing well under the care of a native Board of Education.

FOOCHOW MISSION. (1847.)

(Southeastern China.)

FOOCHOW (Foo'-chow'). — *City Station.* — Charles Hartwell, J. E. Walker, *Missionaries*; Mrs. Lucy E. Hartwell, Mrs. E. Ada Walker. — One native preacher, two other helpers.

NANTAI (Nan'-ty). — *Suburban Station.* — Simeon F. Woodin, *Missionary*; Dauphin W. Osgood, M. D., *Mis-*

sionary Physician; Mrs. Sarah L. Woodin, Mrs. Helen W. Osgood, Miss Adella M. Payson. — Three native preachers, two other helpers.

Station not known. — Caleb C. Baldwin, D. D., *Missionary*; Mrs. Harriet F. Baldwin.

Mr. and Mrs. Baldwin sailed from San Francisco October 1, returning to the

field. Miss Claghorn has become Mrs. Walker. The interests of the mission have suffered for want of more laborers. The number of churches is still eight, but the number of members is smaller than it was a year ago. Only four were added by profession, while eleven were cut off by excommunication, and "a larger number than usual" were removed by death. Four small common schools have 64 pupils, and Miss Payson's boarding-school for girls had 24 when last reported, with a prospect of increase.

Early in the year the mission entered upon a new and hopeful aggressive movement, through, and with, apparently, the hearty coöperation of their native helpers, occupying new out-stations at quite a distance from Foochow.

NORTH CHINA MISSION.

(At Shanghai, 1854; Tientsin, 1850.)

TIENTSIN (Té-én-tsin). — (80 miles S. E. of Peking). — Charles A. Stanley, Arthur H. Smith, Henry D. Porter, M. D., *Missionaries*; Mrs. Ursula Stanley, Mrs. Emma Jane Smith. — Two catechists, two other helpers.

PEKING (Pe-king'. — N. E. China, lat. 39° 54' N., long. 116° 29' E.). — Henry Blodget, D. D., Chester Holcombe, *Missionaries*; Phineas R. Hunt, *Printer*; Mrs. Sarah F. R. Blodget, Mrs. Olive K. Holcombe, Mrs. Abigail N. Hunt, Miss Mary H. Porter, Miss Jane E. Chapin. — Two catechists, three teachers, two other helpers.

KALGAN (140 miles N. W. of Peking). — John T. Gulick, Mark Williams, Thomas W. Thompson, *Mission-*

aries; Mrs. Emily Gulick, Mrs. Isabella R. Williams, Miss Naomi Diamant.

TUNG-CHO (T'hoong-Chow. — 12 miles E. of Peking). — Chauncey Goodrich, Lyman Dwight Chapin, D. Z. Sheffield, *Missionaries*; Mrs. Abbie A. Goodrich, Mrs. Clara L. Chapin, Mrs. Eleanor W. Sheffield, Miss Mary E. Andrews, Miss Jane G. Evans. — One catechist, one teacher.

PAOTINGFU. — (120 miles S. W. of Peking). — Isaac Pierson, *Missionary*; Alfred O. Treat, *Missionary Physician*. — One helper.

Station not known. — Myron Winslow Hunt, *Missionary*; Mrs. Laura W. Hunt.

Mr. and Mrs. Stanley have returned to China, and Mr. Hunt, son of the mission printer at Peking, with his wife, sailed from San Francisco in August, to join the mission. Labors have recently been commenced at a new station, Pao-tungfu, about three days' journey south-southwest from Peking. The missionaries have been encouraged by larger audiences than in former years, and better attention to the truth. Twenty-seven additions are reported to the churches, each member thus added representing a break into a large circle of heathenism, from which much is hoped in the future. The training-school at Tung-Cho, though having as yet but eight pupils, is regarded with special interest, as laying foundations for a future Christian pastorate. The single ladies are indefatigable in their labors for the women, and with evident tokens of the Divine blessing. The New Testament in the Mandarin Colloquial, recently issued from the mission press, will be a great help in the prosecution of the work.

MISSION TO JAPAN. (1869.)

KOBE. — (About 300 miles W. S. W. from Yeddo). — Daniel Crosby Greene, J. D. Davis, *Missionaries*; John C. Berry, M. D., *Physician*; Mrs. Mary Jane Greene, Mrs. Sophia D. Davis, Mrs. Maria E. Berry, Miss Julia E. Dudley, Miss Eliza Talcott.

OSAKA. — (About 20 miles E. of Kobe). — Oramel H.

Gulick, M. L. Gordon, M. D., *Missionaries*; Mrs. Anna E. Gulick, Mrs. Agnes D. Gordon.

Station not known. — John L. Atkinson, Horace H. Leavitt, Granville M. Dexter, Wallace Taylor, *Missionaries*; Mrs. Carrie G. Atkinson, Mrs. Florence Dexter, Mrs. Mary F. Taylor, Miss Mary E. Gouldy.

This mission has been reinforced by the Misses Dudley and Talcott, who sailed from San Francisco on the 1st of March last, Mr. and Mrs. Atkinson, who sailed September 1st, Mr. and Mrs. Dexter, Mr. Leavitt, and Miss Gouldy, who sailed October 1, and Mr. and Mrs. Taylor, who sailed December 1. The brethren of the mission are carefully watching the progress of events in Japan, faithfully improving opportunities presented for making known the truth, and hopefully looking forward, believing that prospects were never brighter.

Flourishing day-schools have been started, with some 50 pupils, at Kobe, and 30 at Osaka. A regular Sabbath service in Japanese has been maintained most of the year at Kobe. Dr. Berry has many facilities afforded him, by the people and officials in different places, for medical work, and for more strictly missionary labors in connection with his medical practice; and there are increased opportunities for circulating copies of the Word of God. Two Christian churches have been organized in Japan (one at Yokohama, and one more recently at Yeddo), but not in connection with the mission.

MICRONESIA MISSION. (1852.)

COÖPERATIVE.

AMERICAN MISSIONARIES.

GILBERT ISLANDS.—H. Bingham, *Missionary*; Mrs. Minerva C. Bingham. (Mr. and Mrs. Bingham were at the Sandwich Islands during the year now reported.)

MARSHALL ISLANDS.—B. G. Snow, J. F. Whitney, *Missionaries*; Mrs. L. V. Snow, Mrs. L. M. Whitney.

CAROLINE ISLANDS.—PONAPE (*Po'-nah-pay*).—A. A. Sturges, E. T. Doane, *Missionaries*.

In the United States.—Mrs. S. M. Sturges.

In Japan.—Mrs. C. H. S. Doane.

HAWAIIAN MISSIONARIES.

GILBERT ISLANDS.—*Tapiteuca*.—Rev. W. B. Kapu and wife; H. B. Nalimu and wife. *Nonout*.—Rev. G.

Leleo and wife; T. Kaehuaea and wife. *Maiana*.—W. N. Lono and wife. *Apiang*.—W. Haina and wife. *Tarawa*.—Vacant. *Maraki*.—D. Kanoho and wife, and a Gilbert Island catechist. *Butaritari*.—Rev. J. W. Kanoa and wife; R. Naka and wife.

Now at the Sandwich Islands.—Rev. J. H. Mahoe and wife; Rev. J. D. Ahia and wife.

MARSHALL ISLANDS.—*Namarik*.—S. P. Kaia and wife. *Jeluit*.—A Marshall Island teacher. *Mille*.—P. Kahlemauna and wife. *Mejuro*.—Jeremia, Marshall Island teacher. Also, Rev. D. Kapali and wife; Kekuewa and wife.

CAROLINE ISLANDS.—*Strong's Island*, or *Kusaie*.—Rev. Libilac Sa, native pastor.

WELLINGTON ISLAND.—*Mugil*.—Two Ponape teachers.

The admissions to the churches during the last year reported were, in the Gilbert Islands 13, and in the Marshall Islands 23. From the Caroline Islands there is no definite report of numbers, but a good degree of religious interest has existed. A new church has been organized at Mugil, with 10 members; there are 518 members in good standing in the five churches on Ponape, and about 160 in the church on Strong's Island. The latest intelligence from the Marshall Islands was cheering. The week of prayer was followed by a great awakening, and some seventy inquirers were seeking the truth.

Not less hopeful tidings have come from other points, especially of the zeal and devotion of the native Christians of Ponape, in carrying the good news to the inhabitants of other islands still in darkness. These native Christians, by their faith, self-sacrificing spirit, and earnest devotion to the cause of Christ, set a good example to fellow-disciples in more favored lands. Messrs. Sturges and Doane have held on alone, their wives being away because of ill-health. It is hoped that relief will be afforded them before very long.

DAKOTA MISSION. (1835.)

GOOD WILL (Dakota Territory).—Stephen R. Riggs, *Missionary*; Wylls K. Morris, *Teacher*; Mrs. Annie B. Riggs, Mrs. Martha R. Morris.—Daniel Renville, *Native Pastor*.

SANTEE AGENCY (Nebraska).—Alfred L. Riggs, *Missionary*; Mrs. Mary B. Riggs.—Artemas Ahuamani, *Native Pastor*; two native teachers.

FORT SULLY (Dakota Territory).—Thomas L. Riggs,

Missionary; Mrs. Nina M. Riggs, Miss Lizzie Bishop.—Three native teachers.

OUT-STATIONS.—*Ascension*, John Baptist Renville. *Native Pastor*. "Long Hollow, Solomon Toonkanshaechay, *Native Pastor*. Fort Wadsworth, Louis Mazwakinyanna, *Native Pastor*. Buffalo Lakes, Thomas Washteshte, *Native Licentiate*. Kettle Lakes, David Gray Cloud, *Native Pastor*. Bazil Creek, Titus Echa-doose, *Native Pastor*.

The past year among the *Dakotas* has been one of general prosperity and success. Of the three mission stations, each has its marked and distinctive characteristics: one being the center of six out-stations, all of which are in charge of native preachers; another giving special attention to the training of

fellow-laborers for the work which remains to be done in behalf of this large tribe of Indians; and the third proposing to christianize a branch of the tribe which has never had the benefit of regular missionary endeavors; but from each of them gratifying reports have been received. The whole number of church-members is 597, the additions by profession having been 68; and the duty of Christian activity and Christian liberality seems to be more and more acknowledged. A General Conference has been organized, consisting mainly of Indians, which promises to be eminently serviceable in developing independence of thought, as also a just appreciation of the relations of those who have received the gospel to those who have not received it.

CHOCTAW MISSION. (Resumed 1872.)

GREEN HILL (20 miles from Fort Smith). — Simon L. Hobbs, M. D., *Missionary*; Mrs. Mary C. Hobbs.

It has seemed to be the duty of the Board to resume its operations among the *Choctaws* in a single district, because of the great destitution in which they were left at the close of our civil war. Dr. Hobbs was sent, in the autumn of 1872, to the field which he formerly cultivated; and though the desolations which he found were saddening in the extreme, he has been much encouraged by the cordial welcome extended to him, and by the apparent readiness of many to obey the truth. Within a few months after he reached his station, he admitted eighteen to Christian fellowship, on the profession of their faith in the Saviour. Recent letters mention the admission of 13 more, to one church; and 29 others, in two places, had expressed their determination to serve the Lord.

MISSION TO SPAIN. (1872.)

SANTANDER. — W. H. Gulick, Thomas L. Gulick, *Missionaries*; Mrs. Alice W. Gulick, Mrs. Alice E. Gulick.

BARCELONA. — Gustave Alexy, *Missionary*.

In view of the disturbed condition of Spain, and the urgent necessities of work in Italy, it has been deemed best to transfer Dr. Gulick, who was last year at Barcelona, to the Italian field. The station at Santander was reinforced on the 5th of July, by the arrival of Mr. and Mrs. T. L. Gulick.

The political confusion existing in the country, and the consequent distraction of the popular mind, have been serious drawbacks to the vigorous prosecution of the missionary work, and would have been yet more severely felt, had the missionaries been fully masters of the language. Yet a beginning, of good promise, has been made, specially at Santander.

ITALY. (1873.)

FLORENCE. — Luther H. Gulick, M. D., Walter S. Alexander, *Missionaries*; Mrs. Louisa H. Gulick, Mrs. Constance E. Alexander.

OUT-STATIONS. — Rome, Turin, Portoferraio, Brescia, Treviso, Bassignano, Verona, Prato, Udine, Foiano, Milan.

In 1872, after devoting much time and thought to Italy as a field of labor, the Prudential Committee felt constrained to suspend further movements in that direction, in view of unexpected difficulties. The withdrawal of the American and Foreign Christian Union, and the earnest invitation of the Free Church of Italy to assist in the work of evangelization, and especially to aid certain churches and evangelistic operations originally developed and sustained by the Union, that might otherwise suffer serious injury, led to a reconsideration of the question, and the original purpose to locate Mr. Alexander in Italy, as a representative of the American Board, was resumed. Dr. Gulick, removing from

Spain, has recently joined Mr. Alexander. It is proposed to make grants in aid of churches and communities truly evangelical in faith and practice, as may be necessary to their most healthful growth; to employ only men of the most approved character as evangelists or teachers; to aid in the training of such men; and to promote in every possible way the early development of self-supporting institutions of the gospel, in this interesting and important field.

MISSION IN THE AUSTRIAN EMPIRE. (1872.)

PRAGUE (*Bohemia*).—Henry A. Schauffler, E. A. Adams, Albert W. Clark, *Missionaries*; Mrs. Clara E. Schauffler, Mrs. Caroline A. Adams, Mrs. Nellie M. Clark. Station in German Austria, not yet fixed.—E. C. Bissell, *Missionary*; Mrs. Mary P. Bissell.

This mission has been reinforced by Mr. and Mrs. Bissell, who sailed from New York September 6. Much of the time of the brethren has necessarily been given to the study of languages to be used, though Mr. Schauffler has turned his German to good account. Mr. Clark reports a German Bible-class established at the station, attended by a number of Catholics, and other labors with individuals and families. Religious services have also been begun in Bohemian. Special efforts have been made to secure native evangelists of reliable character, who could be employed under the direction of the mission, and the brethren hoped to have five or six good men at work as soon as the beginning of 1874, occupying important centers in Moravia and Upper Austria. They see a great work before them and are hopeful, finding many opportunities for effort, and meeting a warm welcome from those truly interested in the spiritual welfare of the country. Yet they say, "Our first work is at the foundations. We feel it more and more. We are on missionary ground. The people know not Christ; even the first rudiments of the gospel are a mystery to them. Yet they want to learn; the intellect, at least, is awakened, and we have reason to believe that the hearts of many are even now stirred by the Holy Spirit to seek the things that pertain to peace."

MISSION TO WESTERN MEXICO. (1872.)

GUADALAJARA (*Gwä-dä-lä-hä-rä*.—275 miles W. N.W. of Mexico.)—J. L. Stevens, David Watkins, *Missionaries*; Mrs. Edna M. Watkins.

The brethren of this mission, on arriving at Guadalajara in November, 1872, at once found friends in influential places, and were soon much occupied in conversing with callers upon religious subjects. This favorable beginning has been succeeded, thus far, by a growing interest in the popular mind, and several interesting cases of conversion have occurred, including priests and teachers in the public institutions, who show their faith by great self-sacrifice and devotion to the cause. A large quantity of Tracts and Bibles have been sold, and the demand is constantly increasing, not only at Guadalajara, but from various towns of the State. Public services were commenced in July, with encouraging attendance, and in many neighboring towns there are little gatherings for the reading and study of the Bible. Results, thus far, have been beyond the most sanguine hopes, and give promise of a bright future.

MISSION TO NORTHERN MEXICO. (1873.)

MONTEREY (capital of Nueva Leon; population 40,000).—John Beveridge, E. P. Herrick, *Missionaries*; Mrs. Pamela G. Herrick, Miss Caroline M. Strong.

The mission work begun so well by Miss Rankin, at Monterey, in Mexico,

now passed over to the Board, should be vigorously prosecuted. Mr. Herrick, late a pastor in Connecticut, with his wife and Miss Strong, have recently gone to the field, which has been, and seems still to be, one of great promise. Eight churches have been organized at different places, and now number, in all, 156 members. At least thirteen of these were received, on profession of their faith, within the past year. Mr. Beveridge has been connected with the mission since 1869. Miss Rankin, feeling that she is no longer able to labor as she has done in the past, has retired, giving the mission to the American Board, "in the confidence that it will receive the consideration which its importance demands."

GENERAL SUMMARY.

<i>Missions.</i>		
Number of Missions		19
" Stations		70
" Out-stations		466
<i>Laborers employed.</i>		
Number of Ordained Missionaries (5 being physicians)	145 ¹	
" Physicians not ordained	7	
" other Male Assistants	3	
" Female Assistants	202 ²	
Whole number of laborers sent from this country	—	357
Number of Native Pastors	104	
" Native Preachers and Catechists	270	
" School Teachers	406	
" other Native Helpers	134—914	
Whole number of laborers connected with the Missions	—	1,271
<i>The Press.</i>		
Pages printed, as far as reported		5,655,870
<i>The Churches.</i>		
Number of Churches		197
" Church-members, so far as reported		9,435
Added during the year, so far as reported		794
<i>Educational Department.</i>		
Number of Training and Theological Schools	12	
" Boarding-schools for Girls	21	
" Common Schools	496	
" Pupils in Common Schools	17,126	
" Training and Theological Schools and Station Classes	360	
" " Boarding-schools for Girls	627	
Other adults under instruction	531	
Whole number of Pupils	—	18,644

HIGHER EDUCATION IN TURKEY.

EDUCATION of itself, however valuable for the social elevation of a people, and a necessity to a high civilization, is not the primary object of the missionary enterprise, though always employed and encouraged as an auxiliary agency. The gospel introduces the inspiring motive, and quickens the aspiration for a

¹ Including thirteen still supported at the Sandwich Islands.

² Including seventeen at the Sandwich Islands.

high culture. But the missionary, while encouraging education in every possible way, is constrained to use *mission funds* only so far as may be necessary, to secure the establishment of common schools where they do not exist, in order to the intelligent reading of the Word of God, and to raise up an efficient native agency, as pastors, evangelists, and teachers of schools of every grade, who shall teach others also. The proper education of pastors, evangelists, and Bible women, will always hold the first place in the plans of a mission. Special regard must also be had to the education of women, in view of their greater degradation and the best interests of the missionary work.

As the higher education given by the Board in the Turkish Empire has recently been called in question, the following statements, based on the statistics of 1873, and the appropriations for 1874, may be of interest to some readers. There are now connected with the Board five Theological Seminaries, or rather Collegiate Theological Institutes, because of the necessity for combining scientific studies with theological, in order to the best development of the intellectual as well as the religious character of the young men. There are 89 students in these institutions, enjoying a four years' course of study, besides 65 others in preparatory station classes, in which they usually spend one or two years before going to the seminaries. In Eastern Turkey there is also a normal school with 30 pupils, all having some knowledge of English. There are twelve boarding-schools for young women, with courses of study ranging from three to four years, having 285 pupils. There are, thus, between four and five hundred young men and women in these institutions for higher education, under the care and the immediate personal influence of missionaries, whose character and culture fit them for similar positions in our own country. Eleven men and twenty-four women are thus giving their best thought and energies to the higher Christian education of youth in our Turkish missions, at an aggregate expenditure of \$50,397 for the year 1874. Of this sum it is proposed to expend in European Turkey (including a grant for a seminary building), \$6,745; in Western Turkey, \$18,961; in Central Turkey (including \$3,500 for a commodious seminary building to accommodate forty students), \$13,364; and in Eastern Turkey, \$11,327. These sums constitute fully one third of the entire expenditure of the American Board in Turkey. They illustrate the value that is set upon the proper training of a native agency, to take up and carry forward the work begun by the missionary. They show, too, the economy with which this part of our work is conducted. The cost of educating a young man or woman in these different institutions, after the buildings are erected, and aside from the salaries of the missionaries, averages, with a single exception, only about \$40 a year! How shall we estimate the influence of these institutions in awakening an intellectual life throughout the whole empire!

Indeed, though the standard of education is constantly raised to meet the growing intelligence of the people, we have awakened desires that it is quite impossible to satisfy. The fruits of Christian civilization are demanded before they have time to ripen. A high education is sought for the secular advantages it may bring, and missionaries are sometimes blamed for not supplying funds to meet all the wants which they have been the means of developing. A native teacher, for example, who had been taken from ignorance and want and supported for years in a boarding-school, and thus qualified for usefulness, indulged

in bitterest invective, by voice and pen, against the missionaries because they did not also instruct her in French and piano music! Some complain that in some one class or institution the English language is not taught, or some particular branch of science, of which they have heard. A disaffected pastor, or a returned missionary, whose particular methods of labor did not find acceptance with his brethren in the field, can always find material here for plausible complaint against the missionaries and against the Board. But we trust that the above exhibit of what is actually being done in Turkey, will satisfy the Christian public at home that the Board is not neglectful of higher education in the mission fields. Some consideration, at least, is due to the best efforts and the best judgment of those who have devoted their lives to the great work of giving the gospel, with all its blessed institutions, to the millions of the Turkish Empire.

We ought not to close this article without reference to Robert College, at Constantinople, offering to two hundred and fifty students, from nearly twenty different nationalities, the advantages of a collegiate course. It does much to meet as well as to create the wants to which we have referred; and it meets them in the legitimate way, — not as a charity, at the expense of mission funds, but by offering the opportunities of culture to such as are ready to pay the expenses of board and tuition. The proposed institution at Aintab will do a similar work for Central Turkey. Such institutions follow in the wake of the missionary, and are of incalculable value in promoting a Christian civilization.

MISSIONS OF THE BOARD.

Western Mexico.

LAWS OF REFORM — RELIGIOUS LIBERTY.

WRITING from Guadalajara, October 25, Mr. Stevens says: "Your letter of September 17th finds us in the midst of a good deal of excitement, caused by the addition to the constitution of the famous laws of reform. The most important of them are these:—

"1. The church and state are independent of each other. Congress has not the power to make laws for the establishment or prohibition of any religion."

"2. Matrimony is a civil contract [the ceremony], to be performed only by civil officers."

"3. No religious institution shall receive or acquire real estate, nor capital from it, except as provided in art. 27 of the Constitution."

"4. The simple promise to say the truth and fulfill one's obligation, shall take the place of the religious oath, with all its effects and punishments."

"5. No one shall be obliged to work against his will, or without just recompense for the same. The state cannot permit any contract or promise which interferes in the least with the liberty of any one, be it for the sake of education, work, or *religious vow*. The law, therefore, does not recognize monastic orders, nor is it able to permit their establishment, whatever be the denomination or object for which they pretend to erect them. Neither will it permit private contracts that have for their object the banishment or exile of either party."

"Thus you see the church has lost entirely all control in the nation. The same day that these laws were published through the republic, the church issued the major excommunication against all who voted for, or who promise to keep and obey these laws. All those employed by the government were obliged to pledge themselves 'to keep and make keep these laws,' or lose their places. Quite a number of the Catholics resigned rather than

sign. Of course the Catholic party are furious, and, if possible, will plunge the country in another war; but the government is strong and popular, and it will be difficult to commence a revolution.

MISSIONARY PROSPECTS.

"The first year of our missionary life has passed, and with it much of the prejudice and hatred shown towards us while we were unknown. We are respected everywhere now, and by many loved. This is the Lord's work, and we thank him sincerely for it. Perhaps the worst of the work has been done, in winning these enemies, and destroying the wild beliefs of the people concerning Protestants. But the work will not be easy, though pleasant. Spiritism, atheism, and materialism join battle with this paganism. Not a seed sown but must be watered with tears to bring forth fruit."

'Zulu Mission — Southeastern Africa.

TRAINING UP PREACHERS — NEW SCHOOL FOR GIRLS.

MR. BRIDGMAN wrote from Umzumbi, July 24, 1873, giving a very pleasant account of the way in which a new boarding-school for girls had come into being at that station. He says: "The native preacher, Rufus Anderson, has studied with me one to two hours each week-day, except Saturdays. In this way, we have attended critically to a good part of the New Testament. I have also five or six young men and boys reading to me in the New Testament nearly every evening at candle light.

"During the first six months of the year, Mrs. B.'s kitchen was crowded with girls from heathen homes, wishing to be taught. In January we felt that we could go on so no longer. Mrs. B. felt she could not do justice to her young family of children and the girls also. Just at that time we were fortunate in hearing of a 'colonial girl' whom we all knew and respected, who would be willing to take the situation of teacher in the native girls' school, which we had so long been anxious to start, but for which we could

find no teacher either in America or Natal. As it was, the school commenced January 27, with *ten* girls. The school-room was the dining room of Bro. Robin's house, the eating room was the kitchen, and the sleeping rooms were the floor of the kitchen and a little girls' room, back of the kitchen. The girls were to earn their clothes in making shirts (to sell to the boys in my employ, and on the station), and such other 'odd ends' of work as we could furnish them out of study hours.

"On the 27th of March, without previous intimation, ten more girls arrived, seeking entrance into the school. They were from our *old station* at Ifumi. They had walked sixty miles, seeking the advantages of better schooling. The youngest was nine years old, the oldest perhaps fifteen. For *ten* girls they had just *one* sleeping blanket between them; otherwise they were comfortably clothed, *i. e.*, they each had *one* tolerably good dress! We felt rather confounded by such an arrival, as the school had no funds for food, clothing, etc., etc. And then we had doubts about the propriety of their leaving the native station-school at Ifumi. But as the man who accompanied the girls assured us that the station school at Ifumi was *overcrowded*, and that these would count but a '*few feathers*' compared with the many left with the *old hen*, we finally told them they might stay, if the parents would pay for their board, and supply them with clothing. To this he replied that they would be only too willing to do it. Discounting fifty per cent. from that remark, for the ease with which natives can make promises, we concluded that we were called upon to exercise *fifty per cent. worth of faith*. So they remained, and the school started off, twenty scholars strong — all boarding scholars, and has gone on very successfully, we think, so far.

"For six months now the school has been carried on at an expense (for *salary and board of teacher*, and *board and clothing of scholars*) of less than the salary which a lady teacher from America would command. If you should ask me the how and whence of such '*stories economie*,' I

should tell you that when they eat sweet potatoes, *they eat sweet potatoes*, when they eat porridge, or hasty pudding (Indian meal), then *they eat hasty pudding*; no milk, no molasses, no sugar, just a little salt!

"Again, our teacher was willing to assume her duties at £2 (\$10) per month for a teaching year of nine months. She has quite exceeded our expectations in her teaching ability, and her control of the girls; but it is too much for any *one* woman to have charge, night and day, of twenty native girls. The teacher has, from the first, felt a deep interest in the girls, and I know they love her very much. Two weeks ago she united with our little native church here, on profession of her faith. And in giving her experience, when asked as to the time of her 'heart-change,' she said she dated it more especially at the time when she assumed her duties as teacher here, and began to feel her responsibility as to leading these young hearts to Christ. She then felt more than ever her weakness; and in need of help she looked to Christ, and found peace and strength. I fear we should find few *colonial* girls willing to unite in Christian fellowship with a *native* church."

WORK AMONG THE KRAALS — NATIVE HELPERS.

Writing on the 22d of September, Mr. Wilder, of Umtwalumi station, refers again to the work that he and Mr. Pinkerton are pushing forward among the native population around the station. He says: "Mr. Pinkerton and I endeavor to traverse the somewhat extensive field under our care frequently. With some ten native preachers, none of whom are ordained or formally licensed, we keep up regular Sunday services at ten different places, scattered over a territory forty miles long by twenty broad. Once in four weeks one of us is at Amahlongwa and Ifafa, which are centers for considerable populations. A week ago I was at Amahlongwa, where we had a good time in communion at the Lord's table. Recently seven new men and women have come to that station seeking Christ, professedly. The young man who was sup-

ported during his course of study in Amanzimtote Seminary by the Sunday-school of Dr. Crawford's church, in Deerfield, Mass., is the teacher of the day school there. He is an active and sensible young man, and really desires to do good. He goes to a neighborhood several miles distant to teach and to preach on Sunday morning to the heathen. One young man from his little field has commenced attending his school, anxious to learn to read."

INTEMPERANCE.

"Much to our sorrow there is a marked increase of drunkenness among the natives. While there is a law forbidding the sale of liquor to the natives, it is generally violated or avoided. In connection with the sugar factories, many distilleries are in full blast. The temptations are great, and at almost all points, to induce the native to spend his money for drink."

ANOTHER SCHOOL NEEDED.

"We greatly need another school after the pattern of that at Inanda. That is full; but there are plenty of girls in the southern part of the colony who could sustain another school like it. We are intending as soon as possible to start a school of this kind. May be we shall call on you for help. We certainly shall want teachers from America. Some of our Natal girls, now in America, may be willing to come to us for such a work."

ITEMS FROM WITHOUT THE MISSION FIELD.

In the letter from which the foregoing extracts were taken, Mr. Wilder says: "We just learn that under the influence of Captain Blyth, resident magistrate among them, the Fingoes, in the old Kaffir land, south of us, have pledged £1,000 towards buildings for a seminary for the education of their children. It will be after the model of *Lovedale*, under Dr. Stewart. All the people are to contribute five shillings each towards it. The Fingoes are the descendants of the aborigines of Natal, who were driven out of their native country by *Chaka*, about half a century ago. They have, in all the Kaffir wars, remained loyal to the British government, and really seem to be desirous, as a people, of improvement. And they are

fortunate in having a British official among them who really cares for them.

"The Bishop of Natal (Colenso) is really unfortunate in the character of his clergy. Two successive *deans* of his cathedral have turned out immoral men of the worst kind. Another, the only one who pretends to do anything for the natives, declares he has no confidence in the authenticity or authority of the Bible. Such fruits might have been expected from the Bishop's teaching."

European Turkey Mission.

THE NEW STATION, MONASTIR — RELIGIOUS CONDITION OF THE BULGARIANS.

THE mission to European Turkey having decided to take a new station in Macedonia, a committee was appointed, at the last annual meeting of the mission, to examine the field and decide upon the best place to be occupied. After an extended tour in June and July last, the place fixed upon was Monastir, something more than 400 miles west of Constantinople. Mr. Clarke says of the place: "The location of Monastir, at the mouth of a valley having a stream which supplies an abundance of water, and just on the edge of a large, dry plain, with high mountains in the rear, on which we saw snow, is favorable for health. The surrounding country seems more productive than many other regions through which we passed. The population of the city is about 30,000, of whom about one half are Turks and most of the remainder Christians, though there are also many Jews. Of the Christians, about 2,000 are known as Bulgarians, the rest being called Greeks, though, as a matter of fact, there are scarcely any real Greeks in the city. This place is the centre of a considerable population of decided and earnest Bulgarians, but a larger part of the Christian population are Hellenized Bulgarians of pure origin. These latter, like the Bulgarians in and about Philippopolis during the past few years, are increasingly proclaiming their true nationality, and glorying in it. Almost all the inhabitants of

Southern Macedonia, so far as we can judge, are of the same class. They use the Greek language, and have been universally regarded as Greeks, but their origin is evidently Bulgarian. The contest with the Greek Patriarchate, and the rapid advance of their own nation in social, educational, and political position, are drawing all this class openly to join the progressive Bulgarians.

"As Monastir is the head-quarters of the Turkish army, and there are considerable establishments connected with the army, there is reason for the expectation that a branch railroad will, ere many years, bring this place in closer connection with other parts of Turkey. A family of Jews in Monastir (the father of which was formerly dragoman of the English consulate), to whom Mr. Blunt [the consul] gave us a line of introduction, were exceedingly kind, and gave us valuable aid in securing a house.

"Two thoughts have been pressed home upon us in our intercourse with the people on this tour. 1. The Bulgarians are progressing mentally, socially, and in education, but not morally. External influences are rapidly coming in, through railroads and other facilities for intercommunication with Europe, but scarcely an individual with whom we had intercourse had any higher idea of Christianity than what they suppose attainable by education and morality. A few seem to feel that these are insufficient, and are susceptible to the truth. 2. The power on which we must rely is the more simple and direct presentation of the word of God. We cannot but believe that a 'Thus saith the Lord,' brought home with a warm, earnest heart, and receiving the blessing of the Holy Spirit, will make an impression on the people, and that we *must look* for a speedy turning of masses to Christ."

THE MERICHLERI CHAPEL.

The Missionary Herald for August last contained some account of violent opposition to the Protestants at Merichleri, an out-station of Eski Zagra, and the destruction of their school-house, or chapel, by a mob. Mr. Bond now writes, October

7th: "You will be glad to learn that the lawsuit to recover damages for the destruction of the chapel at Meriehleri, has at length been brought to an end. The result is not satisfactory, though fairly average for Turkey. The defendants were condemned to pay seventy Turkish pounds, about three hundred and fifty dollars. Besides this, they were summoned from the village four times to appear at court, and on two occasions were imprisoned a fortnight, more or less. This, in the midst of their summer work, was exceedingly vexatious, so that finally, in order to a speedy termination, eighteen persons came before the government, and declared themselves to be solely responsible.

"I have just returned from a delightful visit at Meriehleri, accompanied by Mrs. Bond. The brethren have been remarkably patient throughout the tedious trial, though they have felt keenly the loss of their place of worship. They are going to work at once on a new chapel. The day the money was placed in their possession they purchased fifteen loads of timber. The new chapel will be a two story building, the lower floor being fitted up for the residence of the helper and his family. The enemies threaten to burn it, but it will be built in faith, and enlarged so as to accommodate many of these opposers, when the Lord shall turn their hearts to himself. The woman at whose house we stayed was the leader of a mob against the Protestants three years ago, and with her own hands beat a Bible-reader whom we had sent there. The brethren have met regularly on the Sabbath during the summer, but I am sorry to say they have failed to keep up weekly prayer-meetings. When the chapel was torn down, one man was frightened to such an extent that he recanted; whereupon three young girls, one of them his own daughter, met together to pray him back again; which they did within twenty-four hours, after three separate meetings.

"I consider my tours worth at least twice as much when Mrs. B. goes with me, and gets at the hearts of the women, as she readily does."

Central Turkey Mission.

THE CILICIA EVANGELICAL UNION.

THE last meeting of this Union was held at Kessab, September 8 to 13, 1872, and Mr. Montgomery, of Marash, has furnished an abstract of the minutes of the meeting which many readers of the Herald will be glad to see. It is instructive, as showing the spirit and character of the body, and the advance which the churches in Central Turkey have made in the conduct of their own ecclesiastical affairs. The Union is constituted of the pastors and delegates of the twenty-five churches in this field, the missionaries taking part in the exercises as *corresponding members*, but having no vote. Mr. Montgomery writes: "The meetings were held each day from nine o'clock till twelve A. M., and from two till four P. M. — three fourths of an hour each morning being devoted to religious exercises. The chairman of the meeting was Pastor Kricore, of Aintab Second Church; Secretary, Krioregan Hohannes. The first morning, after the organization, choice of officers, and reading minutes of last meeting, and the constitution and by-laws, the time was more than occupied in reading and listening to the reports of the churches.

"At the afternoon session, after determining the times of the daily sittings, and the time for final adjournment, and after appointing a committee to draft a form for 'Tabular View,' a letter from the Kessab church was read, inviting the Union to assist in ordaining and installing Baron Stepan, as their pastor. A committee was appointed for this purpose; and in this connection the subject of the rights of this church, in inviting neighboring churches to a council for the ordination or dismissal of pastors, was discussed at length. A resolution was finally adopted, to the effect that we recognize the right of the churches to invite either the Union, or a council of sister churches, for purposes of ordination, installation, etc.; only we advise that, if possible, not less than five churches be invited to form such a council.

"A letter from the Zeitoon preacher was read, asking the Union to appoint a special *committee ad interim*, to attend to

difficulties in the churches during the year; and after a free expression of opinion, it was voted that the *committee ad interim* heretofore existing be henceforth abolished, and that churches be advised to seek a settlement of their difficulties, when necessary, by calling councils from sister churches.

"Each evening a sermon was preached by one of the pastors or preachers (licentiates).

"*Tuesday morning.* After the religious and formal exercises, a letter from the Third church in Marash was read, and a committee was appointed to ordain and install B. Aristarchus as their pastor.

"The subject, '*How and when shall moneys for the support of schools and churches be collected?*' occupied nearly an hour. All seemed to feel that school money should *not* be collected on the Sabbath, but no satisfactory method of collecting moneys was proposed; and finally Pastor Simon was appointed to write an essay on the subject, and present it to the next meeting of the Union, in 1874.

"The next topic was, '*The demand for a more thorough knowledge of English on the part of pastors.*' A telling speech on this subject was made by Pastor Geragos, and after some talk, it was voted that those desiring a fuller knowledge of English be advised to consult the missionaries of their respective fields.

"The need of Sabbath-school question books was discussed, and the series of questions and subjects presented in the religious papers was recommended. The question, '*Shall we have a missionary society?*' was presented by Simon, and the measure advocated until recess.

"After recess, the question, '*What are sufficient reasons to justify a pastor in resigning his office?*' was introduced by pastor Geragos, and made the topic of an earnest discussion, lasting over an hour. The chairman was especially called out, and made the most feeling speech of the meeting, telling us of his own mistakes as a pastor, and that difficulties between his church and himself had usually resulted from his own remissness. He counseled the utmost forbearance on the part of

pastors towards their flocks, and resignation only after every means for removing difficulties had failed, and after consultation with other pastors.

"'*What shall be done with a cold church?*' was introduced, and after some talk, referred to a committee to draft a resolution expressing the views of the meeting.

"In response to a petition from a Kessab brother, complaining that he had been cut off unjustly from the church, a committee was appointed to tell him that the Union could not interfere, and recommending him to seek a council.

"*Wednesday morning.* Preacher Hohan was appointed to bring in a paper containing the substance of yesterday's discussion respecting the relations of pastors and their churches. Half an hour was devoted to the reading of an article prepared by pastor Simon, on the history and methods of Congregationalism. Much of the rest of the time until recess was consumed in reading several petitions from churches or individuals, which were mostly referred back to the petitioners. The matter of the relation of B. Avedis as pastor of the Kessab church was considered, and the church advised to state in writing their reasons for rejecting him. The reasons were afterward presented, and referred to the committee to ordain a new pastor.

"After recess, pastor Simon read the reasons for forming a missionary society, and after some remarks, it was voted that the formation of such a society be approved. The reading of the paper on Congregationalism was continued for half an hour.

"Petitions from Yagoon Olook and from Haji Hableby, asking in each case to be formed into a church, and have a pastor ordained over them, were then read; and the petitioners were directed to consult the missionaries having charge of those places. A spirited discussion then followed on the question, '*What shall be considered as sufficient evidence of a new birth, in receiving new members to a church?*'

"*Thursday morning, Sept. 11.* The first general topic considered was, '*How*

shall we deal with covetous church members?' The general opinion seemed to be that such should be disciplined, and in obstinate cases, cut off from the church.

"The case of Stepan, of Marash, and the schism headed by him, was then brought up. The question, 'Shall we recognize this schism as a church?' occupied over an hour of warm discussion. Finally, a committee was appointed to draft a paper stating the reasons adduced for not recognizing the schism as a church in our connection; and also adding an appeal to English churches not to aid such schisms among our churches.

"After recess, 'The method of inviting members of the Union to the annual meeting,' was introduced, and it was decided to call by letter, as heretofore. A motion to divide the Union was argued and negatived. The time of next meeting was fixed for the first Monday in April, the meeting to be in Adyaman or Killis. 'How shall we promote spirituality in the churches?' was next considered, until time for adjournment.

"*Friday, Sept. 12.* The question, 'How shall our young men be incited to enter the work of the ministry?' was introduced, and several good suggestions by different speakers were made.

"Voted that we recommend that the resolutions of the Union of 1872 respecting wearing gold, etc., be read again in the churches of the Union.' The meeting then adjourned, early, to give time for the formation of a missionary society. (Simon was temporarily called to the chair, and the methods of organization for such societies were discussed till noon, and a committee to draft a constitution was appointed.)

"After recess, the report of the committee to draft a paper concerning the Marash schism was presented. Seven subjects for essays or sermons for next meeting were presented, and assigned to as many persons. Pastor Kricore was appointed preacher to open the next meeting. The meeting was then resolved into a prayer-meeting.

"*Saturday, A. M.* The examination of Stepan took place before a crowded house, and was pretty well sustained.

The services of ordination took place at noon, as follows: Introductory exercises, Mr. Adams; sermon, Mr. Montgomery; ordaining prayer, pastor Kricore; right hand of fellowship, Geragos; charge to pastor, Sarkis; charge to people, Pannos; benediction, the new pastor. In the evening, the Lord's Supper was administered by pastor Simon and the new pastor.

Mahratta Mission — Western India.

TEACHING WOMEN TO SEW — GIRLS' SCHOOL.

Mrs. Winsor, writing from Satara, September 17, 1873, gives a pleasant account of her efforts to teach women to sew; and at the same time to communicate religious truth. She says: "Just before we left America you said to me, 'I hope you will teach the women to sew. Yes! teach them everything that will raise them from their idleness and ignorance.' Some months since we had a small class learning to make little garments. As the rains commenced in June, we thought it well to commence a school for the women in the city. I went to the little native bungalow where I had appointed to meet them, the first day, not without some anxiety, lest none would be there but my Christian sisters. As I entered the room my anxiety was changed to joy and gratitude. There was the room *full* to overflowing. All castes and kinds were there, — Mussulmans, Marathi, Mahar, and Mang. The first I particularly desired to influence, and had never reached them before in any way.

"How could I supply all these with work? I had, in my little faith, put together only a few pieces of patchwork. However, by persuading some of the Christian women that they could baste, I soon had each woman busily engaged with the work in her hand. But such sewing as that first day exhibited! Such stitches! And yet I was delighted with that first day's experience, for I saw many eager ones anxious to do it *all* just right. But the best was to come. The work was all put away, a hymn was sung, and words about the way of salvation

were spoken. They listened with a quiet eagerness that made all our hearts glad.

"All through the rains there has been no diminution of interest. As at the first, so now, they seem to love to hear about the 'new religion.' Oh! that the dear Saviour would open their hearts to receive the words, that they might become wise unto salvation.

"Our girls' school has just closed for a vacation. The thirty-five girls (with three exceptions) had never been in a school of any kind before. We have only cause for gratitude that they have done so well in their studies, and have learned so much of Bible truth. The teacher is a lovely young woman, who was educated in Mrs. Bissell's school. The examination was in the morning. In the afternoon we invited the mothers of the girls in, to hear them sing and read. The women were pleased, and said all the girls should come next term. Some of them also said, 'All you teach the scholars about your religion is true and good, and we are willing the children should know it.'

A GOOROO RECEIVED TO THE CHURCH—NEW CHAPEL.

Writing from Ahmednuggur, September 18, Mr. Bissell stated: "Three persons were received to the church here on the 7th inst. One was a *Gooroo* among his own people, a good singer, and, with his wife, sang for a living. That is, they went from place to place as religious mendicants, singing the praises of Hindu deities. He now promises that all his singing shall be to the praise of him who has redeemed him with his own blood.

"We have been meeting in our new chapel (enlarged, and looking quite new) for two or three months. It is much more convenient for our Sabbath-school, and will be especially useful at our coming meetings next month. The whole cost of the enlargement was 2,200 rupees. Of this I have received 1,500 rupees, and the remaining 700 are yet to be provided for. Of the money received, native Christians have given 275 rupees; natives not Christians (including Parsees, Hindus, and Mussulmans), 361 rupees; English officers

and residents, 670 rupees; missionaries, 144 rupees; one friend in neither of the above classes, 50 rupees = 1,500 rupees.

"We remember that the meeting of the Board comes next week. We have usually commenced a daily prayer-meeting early in October, and continued it till our own annual meeting in the latter part of the month. This year we shall begin our meetings next week. We like to be with you in spirit, and unite our prayers with yours, and share in the blessings of that occasion."

Madura Mission — Southeastern India.

CHEERED BY THE FAITHFULNESS OF HELPERS—WOMEN.

REPORTING the arrival of Mr. Noyes on his return from the United States, and his renewed supervision of the work in Periakulam, Mr. Randall says: "My work in that station for the past two years, has been, in all respects, most pleasant. The pastors and catechists have been so hearty in their coöperation, and so earnest, that it has been a great pleasure to labor with them. I feel that I have received, as well as imparted, good. Every monthly meeting seemed to have a good influence, stimulating the helpers to greater efforts, and strengthening them in purpose.

"The last tour I made in the valley was in July, my daughter Mary being with me. I never knew women in India more interested in listening to the truth than some of the audiences she met on that tour. Several women were induced to learn to read, and many, both Christians and heathen, showed great affection for her, and interest in listening to the story of Christ. We were in the valley ten days. May the Lord be with our brother, as he now enters anew upon the work in this most interesting field.

"I have made monthly visits to Dindigul, and have frequently been cheered by most interesting facts, denoting progress among the people. At our last monthly meeting accessions were reported from three different villages.

"It has been a great pleasure to me

to notice the diligence of the helpers in the absence of their missionary, and their efforts to keep up and extend their work. During the eight months of the year, thus far, they have brought from the people about 200 rupees, and I feel sure the average will be more for the coming four months. The helpers understand this matter far better than formerly, and I fully believe that progress in the future will be more rapid."

ALL ONE IN CHR' ST.

Mr. Herrick, writing from Tirumangalam, September 23, gives the following illustration of the happy influence of Christianity: "In the latter part of August, I spent a Sabbath with my family at Pasumalai. In the afternoon of that day, two adults were received to the church and three infants were baptized by Mr. Barnes, the pastor, and the Lord's Supper was administered. One circumstance connected with the baptism of the children interested me much. The parents of two, in respect to family relations, employment, and intelligence, are highly respectable. The parents of the other child are not only poor and uneducated, but are in the very lowest rank of society, according to Hindu notions, and engaged in the most degrading employment. But the parents all stood together in presenting their children, the poorer between the others, and there was nothing connected with the ordinance indicative of the slightest difference; a more striking illustration than is often met with in this country, of the truth that among those who 'have put on the new man,' 'there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all.'"

WOMEN IMPROVING — SELF-SUPPORT.

Mr. Herrick also writes: "At Malankinaru, a few adult females made an attempt, twelve or fifteen years ago, to learn to read. Two or three persevered till their laudable object was attained, while others stopped short of it. Within the past year there has been a marked revival of a desire to learn on the part

of the women of that congregation. All who learned before — two being now grandmothers — have commenced anew, and have been joined by others so far as to raise the number to thirty. Most of them are married and two are heathen. Their aim now is, not only to learn to read, but also to write, and to get some knowledge of arithmetic. The pastor and his wife are much interested in the movement, and are strong in the belief that they will persevere. The pastor's wife spends considerable time in teaching them. This is quite different from the time, fresh in my memory, when there was not a woman there willing even to attend a Christian meeting. There has been a great change, and I earnestly desire to see another change which will cause the church to become self-supporting.

"There is now a general readiness among Christians of this station to contribute to the building and repair of their own churches and school-houses, and in two congregations they have taken the matter into their own hands. Most of the catechists and teachers bring a small sum each month, contributed by the people towards their support. But in no case, I believe, do they come fully up to their ability. The members of one congregation, several of whom have considerable property, have recently promised to give a tenth of their income hereafter. If they honestly do this, the mission will need expend but little in their behalf.

"The people in a village three miles west of here, spoken of in my last as having expressed a wish to become Christians, remain steadfast, and the prospect of a flourishing congregation there is very hopeful.

North China Mission.

THE NEW STATION.

MR. HOLCOMBE wrote from Peking, September 16th: —

"I have just returned from Pao-Ting-fu, having been occupied during the past seven weeks in the work of attempting to

secure premises there for the residence of some of our mission. You will remember that the mission voted, at our last annual meeting, to attempt a station there, and appointed me chairman of a committee to buy or rent suitable premises, and take other necessary steps for the opening of the station. On the 23d of July, I started for that place, whence I returned only a few days since. I wish I could say that these weeks of effort had resulted in the full accomplishment of our desires, and that that great city was already added to the list of our permanent stations. But such is not the case. It is a most delicate and difficult matter — this of buying or renting houses of Chinese by foreigners. The natural dislike of the official classes in China toward foreigners is enough of itself to cause great and most perplexing delays. But added to this we have to meet a bitter opposition, as the result of the injudicious and sometimes unlawful practices of the Romish priests; and so we have not yet found the much desired home in Pao-Ting-fu. We have, however, made very important and decided progress, as we think. We have rented a court-yard and several rooms in it, where two single gentlemen, with a native helper and servant, can live in comparative comfort for any length of time. Dr. Treat and Mr. Pierson will occupy these rooms, and we hope, confidently, that by thus living quietly among the people, we may, in no long time, live down their fears and suspicions, and find some one who will dare to let us have suitable quarters. It may, however, take long months, or even years before this point is gained.

“Pao-Ting-fu is a most important point, and its difficulty of access may be quite in proportion to its importance. But we are now in a good position for *holding on*, and I think I can say that, be it months, or be it years, we are determined to *hold on*, and in all judicious ways to press the siege, until the Lord shall either open a door for us there, — his door which no man can shut, — or plainly show us that we are mistaken in supposing that his path for us lies in that direction.

“At Chocho, which you will remember I have often visited, there are now four Christian men, — men who are baptized and bear the name of Christ, and I hope are truly his; and there are three others there seeking baptism. I hope to go there again next week, to baptize and confirm the believers.”

Mr. Blodgett writes that the Presbyterian missionaries at Peking have recently dedicated a new chapel, and opened it for public preaching, — “the twelfth chapel in the city of Peking.”

Japan Mission.

CHEERING PROSPECTS AT SANDA.

Mr. DAVIS wrote from Kobe, October 1, respecting incidents connected mainly with a place about twenty-three miles northeast from Kobe, which had been very encouraging to him, as they will be to others. He states:

“We have just returned from a residence of two and a half months in the interior, spending two months at Arima, fifteen miles northeast of Kobe, and two weeks at Sanda, eight miles farther north. A year ago last summer, while living at Arima, we made the journey down the beautiful valley to Sanda, wife and baby in a kago, I on foot. It was the first time a foreign lady had ever been there, and the street in front of the hotel where we stopped was crowded for hours with eager gazers. Among the rest came the wife of the ex-Daimio of that little province, whose home was there. She brought with her three little children, dressed in foreign clothes. Soon afterwards the Daimio and his family came to Arima, and visited us every day; and there began an intimacy which has ripened into the warmest friendship. Soon after our return to Kobe, last year, this family came here to live, and we took into our family a girl who had lived with them for five years. Last spring one of the little children died, and the sorrowing friends wanted it buried in foreign style; so we worked out a casket, which was made of the best camphor-

wood, and then loving hands trimmed it, laid the beautiful sleeping form within it, and crowned all with a wreath of the brightest flowers. And when, in reply to the eager inquiries of those sorrowing hearts, Mrs. Davis told them of Jesus and of heaven, and that she trusted their darling was forever safe there, a new world was opened to them, tears of joy mingled with those of sorrow, and an interest was awakened which we hope will end in heavenly bliss. Since they came to Kobe, Dr. Berry has been their family physician, and our whole mission are their friends. Again this summer they spent a month with us in Arima.

"A month ago Dr. and Mrs. Berry spent five days in the Daimio's old home, Sanda. They found a great eagerness on the part of the people to read and hear the Bible, over fifty coming on one occasion. With this encouragement we went down there a week later. In addition to Mrs. Davis and little Clara, Miss Dudley accompanied us. We hired a house, and from the first day of our stay till the last, people came to read the Bible and hear about it. Nearly twenty came every day for fourteen days, and many of them twice a day. They sat for two or three hours in the forenoon, and as long in the afternoon, while we read together and explained the first six chapters of the Gospel by John, a translation of which we had. Some questions came up which furnished texts for half an hour's talk. Most of the men were intelligent young men, some of them middle aged, and a few aged. They all seemed intensely interested, as was proved by their daily coming, and long and patient listening. In the afternoon of each day, the women came, and Mrs. Davis and Miss Dudley talked to them. Sometimes we had over thirty women present.

"The last day of our stay, Sabbath afternoon, we threw the two large rooms of our house into one, and had them filled with men and women to whom I talked nearly two hours; and then many of them still lingered, eagerly asking questions for an hour longer. Most of those who came were from the higher class — the former

retainers of the Daimio — and they had most of them as keen minds, naturally, as you would meet in any college in America.

"All the knowledge, discipline, and experience I possessed were called into requisition every hour I talked with them. It seemed as if God's Spirit had been there before we came, and I hope to be able to follow up these efforts by spending every Sabbath in Sanda during the next few months, acting, as I hope, in concert with Dr. Berry, and probably using his dispensary building for our meetings.

"The people of this whole village, three or four thousand, are interested in our mission more or less, and seem ready to hear the word. They all love their old prince, whose home was among them, and are largely influenced by him. He and his family are regular attendants upon Mr. Greene's Sabbath service in Kobe, as are some of his former retainers.

"Here is an example of the worth of *family influence*. If I had gone alone to Sanda a year ago, we should not have formed this friendship, which is now reaching thousands, and in connection with the efforts of Dr. Berry, bringing them under happy influence. Those two weeks at Sanda were the most precious weeks of my life, and a foretaste of the work which will soon be pressing upon us on a larger scale, here in Japan."

LATER FROM SANDA, AND OTHER PLACES.

Dr. Berry wrote, October 16: "As I remarked some months since, so am I able to say to-day, never since my arrival in Japan has our work presented such encouraging prospects as now.

"Sanda is well open. Bro. Davis makes weekly visits there, spending the Sabbath. As yet his audiences are small, ranging from twelve to twenty, but this is chiefly owing to the fact that we have no settled place there, in which to conduct Sabbath services. The arrangements for a dispensary, however, are nearly completed. When they are finished, we shall have an audience room capable of seating something over two hundred people. I shall go up next week to complete the arrangement, after which

I shall continue my visits, as usual, once a month. At my last visit there, some five or six men expressed their doubts as to the expediency of Mr. Davis' holding religious exercises on the Sabbath. My reply, however, seemed satisfactory to them,—‘You furnish me with this building for my use. If I see fit to allow a guest to enter it, who, in my absence, will teach to those who come to hear him that for the promulgation of which I am laboring, what ground have you for apprehension or dissatisfaction?’ The expense of starting this dispensary—which, with the coöperation of native physicians, is to be open daily for the benefit of the poor *only*—is to be met by the people, our Board bearing none of it. It is to afford beds for six charity in-patients.

“I have just returned from a second trip to Akashi. I shall be very much disappointed if we do not have a dispensary, similar to the one at Sanda, under good headway there in six weeks. This once gained, it will be but a step to the sale of Bibles, and then to the direct preaching of the word. Akashi is about five times as large as Sanda.

“At my last trip to Arima, the indications were encouraging, though not so decided as in the two other places named.

“But if the work is encouraging in these out-stations, it is doubly so in Kobe. During the last four Sabbaths, the numbers at Mr. Greene's services have increased from about thirty to eighty and over, and the indications are that the future increase will be more rapid. As yet, however, no decided conversions to Christianity have taken place.”

In a letter dated October 17, Mr. Greene, of Kobe, states: “Our congregation numbered 80 inside, and quite a crowd around the door, last Sabbath. I think, with a more convenient and larger room, it would soon grow to 150 or more, but a larger place we cannot find at present.” Mr. Gulick, of Osaka, states (October 17): “The mission day-school at Osaka now numbers 45 pupils. The attendance upon our last Sabbath service was 28.” Here, too, it is believed, the number would largely increase if the services were held in a larger room, and on a more frequented street.

MISCELLANY.

HOW IT CAME.

A WARM friend of missions, after sending a donation of \$1,000 to the American Board, wrote to the treasurer, giving a “little history” of the donation, as follows:—

“Some two years ago I bought some real estate here. Part of it was a choice building lot—so regarded. I have offered it for sale in a'l that time. For the first year real estate was active here, and money fairly easy; then came closer times, and real estate du'l; but, good or bad times, I had no offer for it. A few months since, feeling that I had little tact for selling or finding a buyer, I got tired of it, and consecrated the property to the Lord. Still I had no offer for it until last week, just in the hardest times, a man came in one morning and offered me \$3,800, my price being \$4,000. I said, ‘I

will not sell it for that to-day; will you make me the offer for twenty-four hours?’ ‘Yes.’ ‘Come in, then, to-morrow morning, and I will tell you whether I will take it.’ Before night another party came in and offered my full price, one half cash down, the other half on time. I sold it, and sent one half the sum paid down to you, and the other half to the American Home Missionary Society.

“I concluded that the Lord best knew when He wanted the money in his work, and sent a buyer when that time came. I think this a capital way for disposing of unproductive property.”

GLEANINGS.

THE first number of the “Indian Evangelical Review, a quarterly journal of missionary thought and effort” (July, 1873)

contains much valuable matter. We gather some items from its "Notes and Intelligence": —

— Various movements of communities seeking Christian instruction, in widely separated parts of India, are noticed as a significant fact, from which much encouragement may be derived. "Nations may still be 'born in a day,' even in India."

— One of these movements is among Bhāmbhis (of the weaver class), in Rajputana (Northern India), where, more than a year ago, missionaries were surprised to receive from the headmen of a village a request that they would conduct Christian worship among them every evening. Since then many have attended services at the mission Bungalow at the station, and some headmen seem about to cast in their lot with the church.

— A similar movement is reported among the Dheds, a low caste, near Ahmedabad, Gujarat (Western India), where Irish Presbyterian missionaries are laboring. Many are eager to have Christian schools, and in February last nearly sixty persons received Christian baptism.

— In 1872, the inhabitants of a number of villages (about twenty) near Midnapelli, a station of the American (Reformed) Arcot mission (southeastern India), came over in a body to Christianity. They have encountered much opposition, but comparatively few, as yet, seem to have yielded.

— "Movements of a similar kind, we understand, have recently occurred in connection with the work of missionaries in Ongole, in Bezvara, in the Cuddapah district, and in the southern part of the field occupied by the Arcot mission."

— The "India Evangelical Review" notices "Reports of eight of the principal societies and missions at present engaged in disseminating Christian literature in India." Several of the Reports speak in very encouraging terms of the success of colportage. The Calcutta Report states that, during the year, "no fewer than 76,456 books and tracts have been sold."

— Statistics with reference to Bible circulation in India, in 1872, are imperfect. From the depositories of the Punjab, Calcutta, Bombay, and Madras Auxiliary Societies, over 150,000 vernacular

copies of Bibles, Testaments, and Scripture portions were issued. More than 75,000 of these were sold by colporters of the Societies.

— The "Western India Native Christian Alliance," it is stated, has at last found a man ready to act as its missionary, who will soon begin his work near Bombay, receiving such pecuniary support as the Alliance may be able to give.

— By means of this Alliance, some of the native Christians are making the endeavor to manage their own affairs; conduct, on their own responsibility, evangelistic labor; and thus secure more of self-support and independence on the part of the native church. The native Christians of Calcutta, also, are now making an effort similar to this at Bombay.

— It is not easy to keep up with the changes that are going on in Romanist countries in favor of civil liberty, the rights of conscience, and religious toleration, despite the remonstrances of the 'Old Man' at Rome. Brazil and Mexico, on this continent, are keeping pace with Italy and Spain on the old.

— Are evangelical Christians awake to the opportunities of the hour? The marvelous success of our free Christian institutions, in developing an unexampled political and social progress, is making itself felt more and more every hour, in every part of the globe. The gospel of Christ is the vital force at the center of all. Do Christians realize that, — and the full significance of their stewardship?

— The Dakota Mission of the American Board has shown that, to secure peace and to promote the arts of civilized life among the Indians, as well as safety to life and property among the white settlers on the frontier, a single missionary is better than a regiment of soldiers, and a thousand dollars devoted to missionary objects, more effective than a million spent by the United States Government on military stations, the support of troops, and the distribution of supplies by an Indian bureau.

MARRIED.

IN Florence, Italy, October 28, by Rev. W. S. Alexander, assisted by Rev. L. H.

Gulick and Rev. G. W. Heacock, D. D., Rev. William R. Stocking, of the Presbyterian mission to Persia, to Miss Isabela C. Baker, recently of *Mardin*, Eastern Turkey mission.

DEPARTURES.

FROM San Francisco, September 16, Rev. C. A. Stanley and wife, of the North China mission, returning to their field.

From San Francisco, December 1, for Japan, Rev. Wallace Taylor and Mrs. Mary F. (Wisner) Taylor, of Oberlin, Ohio. Mr. Taylor was educated at Oberlin College and Theological Seminary, and goes to join the Japan mission.

From New York, December 6, Rev. Benjamin Schneider, D. D., and wife, of the Western Turkey mission, returning to the field, to labor in connection with the theological seminary at Marsovan.

ARRIVALS.

REV. JOSIAH TYLER, of the Zulu mission, reached Natal, on his return from the United States, on the 17th of September, 1873.

Mr. and Mrs. Hubbard, who sailed from New York August 27, for Western Turkey, arrived at Constantinople October 15, and left there on the 18th, for Sivas.

Mr. and Mrs. Hunt, who sailed from San Francisco in August, for the North China mission, arrived at Peking September 19.

Mr. and Mrs. Bissell, of the mission to Austria, arrived at Vienna October 15.

DEATH.

At the Sandwich Islands, October 2, 1873, Mrs. Charlotte F. Baldwin, wife of Rev. Dwight Baldwin, M. D., aged nearly 68. Mrs. Baldwin went to the Islands, with her husband, in 1831.

Attention is invited to important Business Items on 4th page of the Cover.

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.	
Falmouth, 1st Cong. ch. and so. 8;	
R. M., 10;	13 00
Westbrook, 2d Cong. ch. and so.	50 15—63 16
Franklin county.	
Farmington, J. Strong,	7 00
Lincoln and Sagadahoc counties.	
Alua, a friend,	5 00
Oxford county.	
Gorham, Cong. ch. and so.	21 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Brewer, 1st Cong. ch. and so.	19 41
Waldo county.	
Belfast, 1st Cong. ch. and so.	13 00
Camden, Cong. ch. and so.	7 81—20 31
Union Conf. of Churches.	
Waterford, Mrs. Haskell,	1 00
	141 88
<i>Legacies.</i> — Portland, John C. Brooks, add'l,	1,390 56
	1,532 43

NEW HAMPSHIRE.

Grafton county.	
Danbury, Daniel Pulsifer,	2 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
East Deering, S. Sargent,	10 00
Manchester, C. B. Southworth, with prev. dona., to const. SADIE FITZPATRICK, H. M.	50 00—60 00
Merrimac co. Aux. Soc.	
Pembroke, Lydia Knox,	1 00
Rockingham county.	
Deerfield, a friend,	50
Strafford county.	
Dover, Belknap ch. and so.	5 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. m. c.	18 50
	87 00

VERMONT.

Addison county. Amos Wilcox, Tr.	
Bridport, Cong. ch. and so., add'l,	2 00
Orwell, Cong. ch. and so.	45 00—47 00
Bennington county.	
Rupert, Miss Dorothy Smith,	2 00
Caledonia co. Conf. of Ch's. I. A. Howard, Tr.	
Cabot, Cong. ch. and so.	9 00
Lyndon, Cong. ch. and so.	5 00
Norrisville, Mrs. Amos Blanchard,	2 00—16 00
Chittenden county.	
Essex, a friend,	2 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Franklin, Cong. ch. and so.	10 00
Orange county.	
Brookfield, 2d Cong. ch. and so.	26 65
Orleans county.	
Newport, Cong. ch. and so. m. c.	9 00
Washington co. Aux. Soc. G. W. Scott, Tr.	
Moutpelier, Cong. ch. and so.	142 00
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, A. O. S.,	20 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Windsor, Cong. ch. and so., add'l,	20 66
Woodstock, 1st Cong. ch. and so.	16 10—36 76
	311 41
<i>Legacies.</i> — Essex, Nathan Lathrop, add'l, by S. G. Butler, Ex'r,	33 00
	349 41

MASSACHUSETTS.

Barnstable county.	
Centreville, Cong. ch. and so.	13 65
Boston and vicinity.	
Boston, of which from a friend, 20;	
F. B. P., 10;	128 93

Chelsea, Central Cong. ch. and so. m. c. 33.71; A. M. D., 5;	38 71—167 69	Bissell, to const. Mrs. MARY E. BERRS, H. M., 100;	227 23
Bristol county.		Redding, Cong. ch. and so.	25 00—268 23
East Taunton, Cong. ch. and so.	47 00	Hartford county. E. W. Parsons, Tr.	
Fall River, F. W. Macomber, for sup- port of Wong Wan Choong, North China,	50 00—97 00	Berlin, 2d Cong. ch. and so.	215 26
Brookfield Asso'n. William Hyde, Tr. North Brookfield, Union Cong. ch. and so.	26 10	Bristol, Gents' Asso'n, 82, m. c. 30;	112 00
Essex co. North.		Hartford, 1st Cong. ch. and so.	500 00
Ipswich, a friend,	20 00	Manchester, 1st Cong. ch. and so.	139 50
Newburyport, North Cong. ch. and so. 64.55; Whitefield Cong. ch. and so. 62.04;	126 59—146 59	New Britain, South Cong. ch. and so.	748 80
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		Plainville, Cong. ch. and so. to con- stitute HENRY S. POTTER, H. M.	114 00
Beverly, Dane st. ch. and so. m. c. 7.56; F. W. Choate, 100;	107 56	Plantsville, Cong. ch. and so.	130 00
Lynnfield, Cong. ch. and so.	11 04—118 60	Southington, a friend,	250 00
Franklin co. Aux. Soc. William B. Washburn, Tr.		Unionville, 1st Cong. ch. and so.	46 17
Whately, Cong. ch. and so.	46 00	West Hartford, Cong. ch. and so.	223 96—2,529 69
Hampden county, Aux. Soc. Charles Marsh, Tr.		Litchfield county. G. C. Woodruff, Tr.	
Indian Orchard, A. Mason,	5 00	Goshen, Cong. ch. and so.	103 45
Springfield, Olivet ch. and so. 199.28; North ch. and so. 64.89; a friend, 150;	414 17	Harwintou, Cong. ch. and so.	61 15
West Springfield, 1st Cong. ch. and so. 12; Park ch. and so. 6;	18 00	Lakeville, Village Prayer-meeting,	26 63
Westfield, 1st Cong. ch. and so. m. c.	21 70—458 87	Litchfield, Cong. ch. and so.	18 00
Middlesex county.		South Canaan, Cong. ch. and so.	10 00
Ashland, a friend,	5 00	Thomaston, Cong. ch. and so.	338 00
Cambridgeport, Prospect st. ch. and so. m. c.	11 65	Watertown, Cong. ch. and so. (of which from Eli Curtiss, to const.	
Carlisle, Cong. ch. and so.	15 00	CHARLES N. ALLYN, H. M., 100);	176 30—733 53
Hopkinton, Cong. ch. and so.	255 64	Middlesex county. John Marvin, Tr.	
Melrose, Ortho. Cong. ch. and so. m. c.	16 37	Clinton, Dr. D. H. Hubbard,	50 00
North Cambridge, Mrs. P. Lesure,	5 00—308 66	Higgaum, Cong. ch. and so.	36 21
Middlesex Union.		Killingworth, H.,	8 00
Fitchburg, Calv. Cong. ch. and so., to const. G. S. GIBSON and W. H. Lowe, H. M.	345 00	Middletown, 1st Cong. ch. and so.	
Harvard, Rev. Ira Tracy,	10 00	23; J. F. Huber, for Madura, 1;	24 00
Leominster, Cong. ch. and so.	106 25	Old Saybrook, Cong. ch. and so. m. c.	13 71
Westford, Rev. H. H. Hamilton,	2 00—463 25	Westbrook, Cong. ch. and so.	55 42—182 34
Norfolk county.		New Haven county. F. T. Jarman, Agent.	
Grantville, Cong. ch. and so.	51 77	Derby, 1st Cong. ch. and so.	41 00
Milton, 1st Cong. ch. and so.	42 93	Milford, 1st Cong. ch. and so.	190 00
Quincy, B. C. H.,	100 00	New Haven, Ch. of the Redeemer, to const. H. B. BIGELOW, BENJAMIN HAGUE, L. W. SPERRY, P. CHAT- FIELD, and T. P. DICKERMAN, H. M., 500; North ch. m. c. 11; East ch. 12; a friend, 50; J. A. R., 1;	574 00
South Braintree, Cong. ch. and so.	8 50	Orange, Cong. ch. and so.	25 00
West Roxbury, South Evan. ch. and so. m. c.	18 32—221 52	Southbury, Cong. ch. and so.	56 00
Worcester co. North.		South Britain, Cong. ch. and so., to const. Rev. C. B. CURTIS, H. M.	55 00
Phillipston, Cong. ch. and so. m. c. 29.04; Gents' coll. 64, Ladies' coll. 21.86;	114 90	Wallingford, Cong. ch. and so.	71 10
Royalston, 1st Cong. ch. and so. 94, m. c. 13;	107 00	Waterbury, 1st Cong. ch. and so. 139.50, m. c. 14.50;	204 00
South Royalston, Rev. Walter Rice,	10 00	West Haven, Cong. ch. and so. m. c.	7 50
Templeton, Cong. ch. and so. m. c. 20.25, Gents' coll. 21.75, Ladies' coll. 48.57;	90 57—322 47	Whitneyville, Cong. ch. and so.	123 00—1,346 60
Worcester co. Central Asso'n. E. H. Sanford, Tr.		New London county. C. Butler and L. A. Hyde, Trs.	
Berlin, a Presbyterian friend,	5 00	Norwich, 2d Cong. ch. and so. (of wh. from Mrs. Harriet P. Williams, to const. WILLIAM HUTCHISON, JR., H. M., 100);	476 75
West Boylston, Cong. ch. and so.	8 00	Tolland county. E. C. Chapman, Tr.	
Worcester, Daniel Ward,	10 00	Columbia, Cong. ch., Gents', 84.50, Ladies', 49.95, with other dona., to const. Mrs. SEBA YEOMANS, H. M.	84 45
	23 00	Ellington, Erastus Talcott,	50 00
From which deduct 3.00, error in reporting amount from Berlin, in December Herald,	3 00—20 00	Rockville, 2d Cong. ch. and so. 264.90; Rev. Giles Pease, 5;	269 90
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	34 73	South Coventry, Cong. ch. and so.	85 00
East Douglas, Cong. ch. and so.	40 20—74 93	Talcottville, Cong. ch. and so.	300 00—789 35
	2,485 33	Windham county. Rev. H. F. Hyde, Tr.	
Legacies. — Millbury, E. B. Elliott, by A. Armsby, Adm'r,	552 37	Canterbury, John M. Francis,	10 00
	3,037 70	Woodstock, 1st Cong. ch. and so.	51 00—61 00
			6,337 49
		Legacies. — Montville, N. B. Bradford, add'l,	3,736 00
			10,123 49
CONNECTICUT.		NEW YORK.	
Fairfield county.		Brooklyn, Warren st. Cong. ch. and so.	4 00
Bridgeport, Olivet ch. and so.	16 00	Chenango county,	5 00
Norwalk, 1st Cong. ch. and so.		Churchville, Cong. ch. and so.	41 00
121.36, m. c. 5.37; Rev. S. B. S.		Clinton, Mary D. Williams,	1 75
		Harlem, Cong. ch. and so. m. c.	11 62
		Helena, Linus Kibbe,	20 00
		Jamestown, Leavitt Hallock,	5 00
		Keeseville, J. W. Davis,	4 00
		Livonia, Pres. church,	32 55

Malone, Cong. ch. and so.	5 00
New York, Madison Square Mission Chapel,	20 00
Otisco Valley, Mrs. Olive S. Frisbie,	20 00
Potsdam, Mrs. Abner Clark,	10 00
Rockland, Anna Richards,	5 00
Spencer, Alnan Austin,	5 00
West Farms. Amount ack'd in November Herald should have read from Mrs. Alphonso Wood.	
West Groton, Cong. ch. and so.	11 33—201 25

Legacies. — Brooklyn, Francis D. Mason, by Parmenas Castner, Ex'r,	5,000 00
	5,201 25

NEW JERSEY.	
Jersey City, 1st Cong. ch. and so. m. c.	32 60

OHIO.	
Ashtabula, William M. Eames,	9 00
Delaware. Amount ack'd in December Herald as from Delavan, should have been ack'd from Delaware.	
Huntsburg, Cong. ch. and so.	20 00
Jackson, A. C. V.,	5 00
Jefferson, Brick church,	14 25
Kent, 1st Cong. ch., annual interest on \$1,000, from Austin Williams, deceased,	70 00
Marietta, 1st Cong. ch. and so., in part, 80; Mrs. A. Stanley, 10;	90 00
Painesville, 1st Cong. ch. and so.	51 05
Strainsville, Free Cong. ch. and so.	18 00—277 40

INDIANA	
Terre Haute, Mrs. Mary H. Ross,	5 00

ILLINOIS.	
Aurora, New England Cong. ch. and so.	43 55
Bloomington, 2d Presb. church,	10 00
Chicago, Bethany Cong. ch. and so.	4 41
Dixon, Cyrus A. Davis,	5 00
Evanston, Cong. ch. and so., with prev. dona., to const. A. Wilder Wood, H. M.	62 01
Morris, Cong. ch. and so.	26 00
Plainfield, Cong. ch. and so.	20 00
Rockford, 2d Cong. ch. and so.	315 37
Rosemond, Cong. ch. and so.	13 20
Sparta, Bryer Crawford,	4 00
Tonica, Cong. ch. and so.	63 00
——, H. E. K.,	2 00—568 54

Legacies. — Minck, Mrs. Cornelia H. L. Brown, by A. T. Norton,	59 23
	627 77

MICHIGAN.	
Benzonia, Cong. ch. and so.	16 00
Ohio, Cong. ch. and so.	5 00
Lansingburg, Cong. ch. and so.	7 00
Pine Run, Cong. ch. and so.	6 40
Romeo, Cong. ch. and so. m. c.	14 14—48 54

MISSOURI.	
Memphis, Cong. ch. and so.	7 00

MINNESOTA.	
Red Lake, Sarah I. Spees,	1 00
St. Peter, Mrs. Jane A. Treadwell,	5 00
——, a church-member,	26 00—31 00

IOWA.	
Burlington, Cong. ch. and so. 79.85;	
Mrs. J. Everall, 5;	84 85
Mason City, Thank-offering,	20 00
Seneca, Rev. O. Littlefield and wife,	12 96—117 81

WISCONSIN.	
Beloit, 1st Cong. ch. and so.	18 08
Fond du Lac, Cong. ch. and so.	13 00
Geneva, Presb. church,	37 20
New Chester, Cong. ch. and so.	8 50
New London, Cong. ch. and so.	20 80
Plover, Cong. ch. and so.	5 00
Whitewater, Cong. ch. and so.	36 97—251 65

NEBRASKA.	
Linwood, 1st Cong. ch. and so.	17 00

CALIFORNIA.	
Fort Jones, I. Titcomb,	4 00
Oakland, 1 t Cong. ch. and so., 2 mos. 136 25—140 25	

DAKOTA TERRITORY.	
Canton, Cong. ch. and so.	5 80
——, Good Will church,	2 80—8 60

FOREIGN LANDS AND MISSIONARY STATIONS.	
Turkey. Erzroom, Rev. M. P. Parmelee and wife,	10 00
South Africa. Amanzimtote, m. c. 29.20;	
Ifafa, m. c. 2.01; Iiumi, m. c. 20.60; Um-twalumi, m. c. 10.70;	62 51
Sandwich Islands. Iliio, 1st foreign church,	42 46

MISSION SCHOOL ENTERPRISE.	
MAINE. — Portland, Children's Mite Box,	3 00
New HAMPSHIRE. — North Conway, Miss M. E. Merrill,	5 00
VERMONT. — Gaysville, Juvenile Missy Society, 2; Swanton, Cong. s. s. 30; Thetford, Cong. s. s., for student at Erzroom, 40;	72 00
MASSACHUSETTS. — Cohasset, Cong. s. s. 12.50;	
East Douglas, Cong. s. s., for schools in Madura, 7; Woburn, Cong. s. s., for student at Amanzimtote, 40;	59 50
CONNECTICUT. — Berlin, Cong. s. s. 4.17; Columbia, Cong. s. s. 30.37; Salisbury, Cong. s. s., for pupil in Batticotta Seminary, 30;	61 54
NEW YORK. — Deposit, 1st Presb. s. s.	21 50
OHIO. — Huntington, Huntsburg Cong. s. s.	10 00
ILLINOIS. — Cong. s. s. 15; Roseville, Cong. s. s., for pupil in North China, 12;	27 00
IOWA. — Grand View and Harrison, Cong. s. s.	9 00
WISCONSIN. — Cong. s. s.	9 75
COLORADO. — Denver, George Ford, for support of a boy at Seroor, India,	30 00
	314 29

Donations received in November,	\$11,549 01
Legacies " " "	10,776 15
	\$22,325 16

Total, from Sept. 1st to November 30th, 1873,	\$62,171 67
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FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MASSACHUSETTS.	
Andover, Rev. Joseph Emerson,	100 00
Boston, Union ch. and so. 11.88; F. B. P., 5;	16 88
Dedham, 1st Cong. ch. and so.	51 42
Dracut, Pawtucket ch. and so.	24 00
Fall River, 1st Cong. ch. and so.	77 30
Fitchburg, Calv. Cong. ch. and so.	21 75
Longmeadow, Gents' Benev. Society,	18 50
Milton, 1st Cong. ch. and so.	40 00
Salem, a friend, for tracts for Mexico,	10 00
Springfield, "Unabridged,"	750 00
Sturbridge, Cong. ch. and so.	16 00
West Roxbury, South Evan. ch. and so.	41 83
Whately, Cong. ch. and so.	4 37
Williamsburg, 1st Cong. ch. and so.	31 22
Worcester, Piedmont ch., a friend,	50 00—1,252 33

CONNECTICUT.	
Granby, Mrs. L. A. Bentley,	9 00
Hartford, Centre ch. and so.	236 80—245 80

NEW YORK.	
Flushing, 1st Cong. ch. and so.	22 00
New York, C. M., for Spain,	10 00—32 00

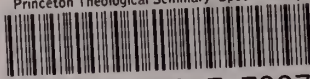
Received in November,	\$1,530 13
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Total for Nominally Christian Lands, from Sept. 1st to November 30th, 1873,	\$3,638 78
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New Haven, Conn. Rev. S. W. Barnum, 4 copies of "Romanism as it is," value, \$16.	
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